DINARBAS;

A TALE:

BEING

A CONTINUATION OF

RASSELAS,

PRINCE OF ABISSINIA.

——Rectius occupat
Nomen beati, qui Deorum
Muneribus sapienter uti,
Duramque callet pauperiem pati,
Pejus letho flagitium timet:
Non ille pro caris amicis,
Aut patria timidus perire.

Hor. Lib. iv. *Od.* 9.

LONDON:

PRINTED FOR C. DILLY, IN THE POULTRY.

M.DCC.XC.

T.C.D.
92

TO

THE QUEEN,

BY

HER MAJESTY'S

MOST GRACIOUS PERMISSION,

THE FOLLOWING WORK

IS INSCRIBED,

WITH THE UTMOST DEFERENCE,

AND PROFOUND RESPECT,

BY

HER MAJESTY'S

MOST HUMBLE,

AND MOST DEVOTED SERVANT,

THE AUTHOR.

D-1-15

INTRODUCTION.

BY an irrevocable law of the ſtate, all the ſons and daughters of the royal houſe of Abiſſinia were decreed to paſs their days in a delightful retreat, named the happy valley, except ſuch as were, from time to time, called by order of ſucceſſion to the throne. Raſſelas, the emperor's fourth ſon, weary of being ſecluded from the world, makes his eſcape by the aſſiſtance of Imlac, a poet and philoſopher, and viſits Egypt, accompanied by his favourite ſiſter Nekayah, and her attendant Pekuah. They examine different ſtations and profeſſions of men, and contract a friend-

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ſhip with an aſtronomer, poſſeſſed of deep ſcience and an excellent heart, but who had fallen into a ſpecies of viſionary madneſs, by which he was led to imagine himſelf endued with a power to regulate and diſtribute the various ſeaſons of the year, and changes of the weather, till his intercourſe with the travellers diſſipates this mental deluſion. After many fruitleſs enquiries in ſearch of a life of happineſs, Raſſelas and Nekayah, with their companions and the aſtronomer, reſolve to return to the happy valley.

Such is the general plan of the inimitable tale of RASSELAS PRINCE OF ABISSINIA, written by the late Dr.

Dr. Johnſon, which it has been thought neceſſary to prefix as an introduction to the following work.

Sir John Hawkins, in his life of Dr. Johnſon, ſays, "that the writer had an intention of marrying his hero, and placing him in a ſtate of permanent felicity." This paſſage ſuggeſted the idea of the continuation now offered, with the greateſt diffidence, to the reader, and without any thought of a vain and preſumptuous compariſon; as every attempt to imitate the energetic ſtile, ſtrong imagery, and profound knowledge, of the author of RASSELAS, would be equally raſh with that of the ſuitors to bend the bow of Ulyſſes.

It is indeed much to be regretted, that the ſame pencil which ſo forcibly painted the evils attendant on humanity, had not delineated the fairer proſpect. That ſuch a proſpect exiſts, will ſcarcely be denied; and if the narrative of DINARBAS, however defective, ſhall be found to afford any conſolation or relief to the wretched traveller, terrified and diſheartened at the rugged paths of life, this reflection will compenſate the want of genius and literary fame of its author, who, under the veil of concealment, anxiouſly awaits the judgment of the critic, not wholly without ambition to merit the favour and indulgence of a candid Public.

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ERRATA.

P. 2. l. 8. *for* have *read* formerly.
143. l. 15. *for* where *read* were.
283. l. last, *for* mystic *read* mystical.

DINARBAS;

DINARBAS;

A TALE.

CHAP. I.

REFLECTIONS ON THE RETURN TO THE HAPPY VALLEY.

THE inundation having ſubſided, the prince and princeſs with their companions left Cairo, and proceeded on their way to Abiſſinia: the journey was long and tedious, and their reflections on their return were by no means ſatisfactory.

"Are we then," ſaid Raſſelas, "no wiſer than when we ſet out; or have

we only learned, that all enquiries after happineſs are vain, and that a ſtate of mere vegetation is the higheſt degree of felicity which mortals are permitted to obtain in this world?"

"We have, at leaſt," anſwered the princeſs, "acquired ſufficient knowledge to inſtruct thoſe whom we have left behind, and whom we are now going to rejoin: we may convince them by our experience of the fallacy of human enjoyments; we may guard them againſt the deluſive powers of imagination, and teach them to be contented with that ſtate which, by our example, they will find preferable to the ſeveral occupations of life."

"Not only this," ſaid Pekuah, "but we ſhall add to their amuſements the relation of the various ſcenes we have met with on our travels: our converſation will

be fought for, becauſe we can inſtruct and entertain; and while we renew our paſt pleaſures by relating them, ſheltered from the ſtorms of life, the memory of the dangers we have eſcaped, and the hardſhips we have undergone, will give a higher reliſh to our ſtate of ſecurity."

"How we may be received by the inhabitants of the happy valley," replied the prince, or how we may be entertained by our own reflections, is to me uncertain. I wiſh we may not be more diſcontented with the valley than we were while unacquainted with other ſcenes: wandering has often given a momentary deſire of ſettled reſidence; but activity is natural to man, and he who has once taſted the joys of liberty and action will no more be contented with perpetual reſt and ſecluſion, than he, who may have wiſhed for ſleep

in a moment of laſſitude, would deſire to remain inactive on his couch, after the light of the ſun has awakened him from oblivion and repoſe. I am, however, neither diſpleaſed with our paſt attempts, nor hopeleſs for our future ſucceſs: as we advance in years the fire of imagination will cool, and the agitation of reſtleſſneſs ſubſide: we have laid up a ſtock of knowledge which will teach us to diſtinguiſh real merit from falſe pretenſion. Reaſon, whom we have already perceived from afar, advances towards us as youth recedes, and I doubt not but, by taking her for our guide, we ſhall enjoy that ſerenity, calmneſs, and juſtneſs of perception, which are alone worthy of a thinking being."

"Far be it from me, Sir," ſaid Imlac, "to anticipate your diſappointment, or to increaſe your alarms; yet permit me to

to tell you that eminent knowledge, if not [illegible] with ſingular indulgence of others, often ſtrives to render its poſſeſſor [illegible], and even ridiculous: [illegible] your ſtudies have placed you in a claſs of beings, very different from the inhabitants of the happy valley, whom you can only treat with condeſcenſion or with contempt. Society can not ſubſiſt without equality, and while you are conſidered as a prince, and as a man of ſuperior intelligence, you may command admiration, but you can not enſure affection."

"Alas!" ſaid the aſtronomer, "if reaſon is a bleſſing, it has the ſame fate as patience; we never invoke it till we have been fatigued with the rapturous wanderings of imagination, and exhauſted by the ſenſible feelings of ſenſibility; we

then apply to reaſon as a refuge from care; it convinces without perſuading, it inſtructs without improving us: reaſon ſhould regulate, but a warmer motive muſt inſpire our actions: devotion and benevolence, the two nobleſt incitements to virtue, are emanations of the heart, not reflections of the head; reaſon may come to their ſupport, but has not the merit of creating them. Our condition in this world is too diſtant from perfection to give us hopes of enjoying any one advantage in the ſupreme degree: for the experience of age, we muſt reſign the gaiety of youth: we muſt ſacrifice heroiſm to prudence, genius to correctneſs, and rapture to tranquillity: theſe are called the victories of reaſon, but I confeſs I rather attribute them to the influence of time. The wiſe man, in reſignation to the decrees of Providence, repines not

not at the loſs of the advantages of youth, and rejoices in the conſolations granted to old age; but we know of none, either wiſe or fooliſh, who would voluntarily relinquiſh thoſe pleaſures, which are peculiar to the ſpring and ſummer of his days, to anticipate the hour when he muſt in vain look back on what he has neglected to enjoy."

CHAP. II.

THE PRINCE IS NO LONGER LEFT TO HIS OWN CHOICE.

RASSELAS, notwithſtanding his doubts, was reſolved to continue his journey: he reached the confines of Abiſſinia without accident, where, as he was diſcourſing with his ſiſter on what methods they ſhould take to excuſe their abſence when they arrived at the happy valley, their caravan was ſtopped by ſeveral horſemen of the king's troops, headed by a youth of animated countenance and courteous manners. "Strangers," ſaid he, "you are perhaps ignorant of the orders we have received. The Egyptians have lately committed hoſtilities on the Abiſſinian territories, and

and we can not permit any of that nation to paſs our boundaries: tell me therefore what is your country, and what the motive of your travels?"

"Sir," replied the prince, "we are travellers from curioſity, and our native country is Abiſſinia: you may therefore ſuffer us freely to enter into the dominions of your powerful monarch, and, if you pleaſe, we will remain under your guard till we have obtained from the court permiſſion to continue our journey: we are not unknown there, and I have no doubt but our requeſt will be ſpeedily granted."

The young warrior, well pleaſed with the anſwer of Raſſelas, conducted him, and his companions, to a fortreſs on the banks of the river that ſeparates Abiſſinia from Egypt.

The governor of this fortreſs, whoſe name was Amalphis, was a man of lofty ſtature and majeſtic preſence; his hair was white as ſilver, his eyes were piercing as the mid-day ſun, and ſeveral ſcars imprinted on his venerable countenance were the honourable teſtimonies of his ſervice. He received the prince and ladies with urbanity; and with a look of penetrative enquiry demanded the motive of their journey. His ſon Dinarbas, the young warrior who had conducted them to the fort, repeated what Raſſelas had told him.

"The motive of curioſity," replied Amalphis, "though laudable, is ſo uncommon in this country, that we cannot, without injuſtice to ourſelves and detriment to our emperor's ſervice, permit you to proceed on your journey, till the return

turn of your meſſenger from the capital: in the mean time we expect you to give an account of your names, families and peregrination."

The prince, not chooſing to declare his name and quality, left to Imlac the care of anſwering the queſtions of the governor. The poet, without departing from truth, concealed as much as prudence required: he told Amalphis that he was Imlac the merchant, who had reſided ſome time at Cairo in the occupations of commerce, that he had been accompanied thither by this young man and his ſiſter, who were Abiſſinians of rank, and had a deſire to ſee the world and make choice of the ſtate of life moſt conducive to happineſs; that finding equal diſappointment in all, they were now reſolved to return to their former

dwelling, and paſs the remainder of their lives in ſtudy and contemplation.

"As for myſelf," ſaid the aſtronomer, "I will freely confeſs that I am by birth an Egyptian and an inhabitant of Cairo; but my life has been ſpent in the purſuits of knowledge and in the labyrinths of ſcience: whoever has aſſiſted me in my endeavours, has been my countryman: the world is my ſchool, and its inhabitants my fellow ſtudents: my diſquiſitions tend not towards the welfare or ruin of any particular ſtate: if my ſtudies could be of any utility, I would not confine their influence to one ſpot of the habitable globe. If truth and wiſdom are emanations of the divine Spirit, ſurely their benefits ought to be generally diſtributed amongſt our fellow-creatures: whatever regard I have for my own country, my way

way of life has made me conſider myſelf as a citizen of the univerſe, or rather I have conſidered only my ſtudies; and my mind, buſied with intellectual enjoyments, has been equally unintereſted in the ſhock of great empires and the petty purſuits of domeſtic life. I have lately known bleſſings of which I was before ignorant—the charms of ſociety and the conſolations of friendſhip—deprive me not of theſe, O governor! permit me to remain with perſons who honour me with their confidence, and conſole me with their benevolence; and be aſſured, that I have neither the power nor the inclination to change any thing in the fate of empires."

Amalphis was willing to believe the ingenuous declaration of the aſtronomer. Imlac and the prince ſeemed myſterious, but their train being neither ſufficiently

numerous

numerous to announce open force, nor ſmall enough to give the ſuſpicion of hidden treachery, he deſired Imlac to diſpatch his meſſenger, and in the mean time aſſigned the company an apartment in his caſtle, where he treated them with the reſpect due to their appearance, and often queſtioned them on their travels, the different incidents of which they willingly related.

"I am amazed," ſaid Amalphis, "how you ſhould have ever imagined that happineſs depended on any particular ſtation in life. Providence indeed has permitted to a very few the choice of the path which they are to take in this world: the lower claſs of citizens are generally debarred by poverty from following the dictates of their inclination, and the great are ſtill more irreſiſtibly reſtrained by the prejudice

prejudice of cuſtom: thoſe few, who have it in their power to chooſe, are too often guided by their paſſions: it remains therefore equally for him who has been compelled into any ſtate of life by the will of others, and for him who has been ſo by the force of his own imagination, to do his duty with firmneſs and reſignation, whatever may be his diſguſt or repentance. There is no profeſſion in which a man may not be virtuous and reſpected: the fault lies not in the ſtate of life, it depends on the manner of acting: a man who is diſcontented with his employment, and for that reaſon neglects his duties, ſhews both want of ſenſe and want of courage: if he acts up to the part allotted him, at leaſt he fills ſome character in life: if he abandons it becauſe it is contrary to his inclination, he either does nothing, or goes out of his ſphere;

ſphere; his exiſtence is therefore uſeleſs. On the other hand, the prieſt who repines at conſecrating his days to meditation or paſtoral inſtruction, who wiſhes for the active life of a ſoldier and is fired with enthuſiaſm when he hears the trumpet ſound to arms, has more merit than his companions if he only feels theſe ſentiments internally, and employs the energy that Heaven has given him to conquer his repugnance, and to be more active in his functions. The ſoldier who would have wiſhed to paſs his days in literary eaſe and philoſophical diſquiſition, yet, far from neglecting his duty to his king and country, makes his ſtudies ſerve to the perfection of the art of war, is a greater hero than he whom the deſire alone of military fame drives headlong to the field. Similar examples may be found in any condition, and he alone is wretched and contemptible,

contemptible, who will not act at leaſt with decency, if not with diſtinction, the part aſſigned him on this great theatre. Courage, though a virtue peculiarly eſſential to our profeſſion, is neceſſary in all: it teaches us equally to act with glory, and to ſuffer with patience: it inſpires us with firmneſs towards men, and reſignation towards GOD."

CHAP. III.

THE PRINCE EMBRACES A NEW STATE OF LIFE.

IT was expected that ſome time might elapſe before the return of the meſſenger diſpatched to the court of Abiſſinia, and in the mean while the prince told Imlac that he had an inclination to propoſe to the governor making an expedition with his ſon.

"I have always," ſaid he, "felt a deſire for the military life; my paſſion for glory was rouſed in the happy valley by the theory of the art of war, which the moſt ſkilful maſters are ordered to inſtil into us, from the poſſibility that we may one day be obliged to act as commanders of a great army. I have often wiſhed to put

put theſe leſſons in practice; and ſurely any employment would be preferable to the ſtate of inactivity, in which we are doomed to remain till the return of our meſſenger."

"Sir," anſwered Imlac, "if you perſiſt in this intention, I will accompany you with pleaſure: a camp is no unfavourable ſtudy for a poet: but let me firſt warn you of one thing, which has probably eſcaped your reflection: you are accuſtomed to command, and totally unacquainted with the ſubordination of a military life: conſtraint and obedience are equally unknown to you, and yet you will be obliged to execute every order of Dinarbas like the meaneſt of his ſoldiers."

"I know not," replied the prince, whether ſuch a life would be agreeable to me for a long duration; but one campaign

paign can not exhauſt my patience: all evils of which we may calculate the term, are at leaſt to be endured; and why ſhould not I contentedly ſubmit to a life which ſo many rejoice in?"

"As for me, Sir," ſaid the aſtronomer, "you will forgive me if I do not accompany you; my age requires tranquillity, and my country forbids me to bear arms againſt her: I will ſtay with the princeſs and Pekuah."

Nekayah entered in the midſt of this converſation: ſhe was far from approving the prince's intentions; ſhe dreaded being left among perſons to whom ſhe was unknown; ſhe repreſented to her brother that a ſon of the emperor was not to hazard his life like the meaneſt of his ſubjects, and that ſlaves were made to defend their maſter.

"Siſter,"

"Sifter," faid the prince, "I bluſh to hear a reaſoning ſo contrary to the principles of duty and humanity—who is to defend the father, if not the ſon? And what right have princes to expect the aſſiſtance of their ſubjects if they will not join in bearing a part of the toil? What obligations can the governor of this fortreſs and his ſon have to my father, in compariſon with thoſe I owe him? Indeed to ſpeak frankly, I ſee not why my life is more precious than that of Amalphis: he has ſerved the emperor during ſeveral years; his loſs would be felt on theſe frontiers: the enemy might gain ground and the peace of Abiſſinia be endangered: his death would introduce deſpair into his now happy family: his ſon would be left at the moſt dangerous period of life without the counſels of a wife and prudent father; his daughter, in the bloom

bloom of youth and beauty, would remain friendleſs and unprotected. Where would be the fatal conſequences of my fall? The importance of thoſe who fill exalted ſtations is often imaginary, and what appears great in the eyes of the poſſeſſor is perhaps totally indifferent to others. I would have thee diveſt thyſelf, Nekayah, of every prejudice of this nature, and ſeriouſly conſider that no man is really important, but as he is uſeful to his country."

The arrival of Dinarbas put an end to this diſcourſe; he learned and applauded the reſolution of Raſſelas, and offered him his friendſhip with all the warmth natural to his age and profeſſion.

Raſſelas had another motive for his departure beſides thoſe he had mentioned to Imlac and the princeſs. Zilia the daughter

daughter of Amalphis appeared to him entirely different from the women he had known in the happy valley, or during his travels: the firſt were ſlaves, the others loſt the power in the attempt to pleaſe: Zilia ſeemed unconſcious of her charms; her mind was cultivated by her father with aſſiduous care; her ſentiments, naturally liberal, had received from education the dignity of ſuperior virtue: ſhe neither avoided nor ſought the converſation of the ſtrangers; yet all were intereſted by her.

Raſſelas however, though he had acquired much philoſophy by his reading and obſervation, ſtill retained the idea that women, if not beings of an inferior claſs, were at leaſt not worthy of gaining too great an aſcendancy over the minds of men: he knew his own ſenſibility,

lity, and feared leſt he ſhould become the ſlave of a paſſion, which he deſpiſed as trivial, or cenſured as romantic; he therefore hoped a ſhort abſence would obliterate the impreſſion which he began to perceive Zilia had made on him, and ſeriouſly reſolved to drive from his mind all thoughts of her till his return. Time, which while conſidered as future always promiſes happineſs and wiſdom, would, he doubted not, deſtroy the power of this enchantment: he therefore haſtened the departure of Dinarbas, and they ſallied forth, at the head of fifty horſe, to make an incurſion on the enemy's frontiers.

CHAP. IV.

RASSELAS ACQUIRES A FRIEND.

AFTER an abſence of a few weeks Raſſelas and Dinarbas returned triumphant with the ſpoils of many conquered enemies: their friendſhip had been cemented by mutual teſtimonies of valour and of kindneſs, and the prince was ſurpriſed to ſee how much this expedition had raiſed him in the eſteem of Amalphis, his ſon, and Zilia.

"You are now," ſaid the old warrior, "our friend and fellow-ſoldier; you have proved your fidelity to your king and country, and we need not fear to treat you with that confidence, with which your ingenuous and open manner at firſt inſpired us."

Imlac, whom the prince had not permitted to accompany him, that he might remain with Nekayah, could not forbear remarking the new eſteem which Raſſelas had acquired with the inhabitants of the fortreſs.

"Prince," ſaid he, "how neceſſary is general knowledge to a man of your exalted ſtation! Of what avail had been in this citadel your literature and philoſophy, if your activity and courage had not added to theſe endowments the honours of military ſervice? He who is uſeful will always be reſpected: in the moments of repoſe and tranquillity we are pleaſed with the man who can inſtruct or amuſe us; but, in the hour of diſtreſs and danger, we neglect him if he cannot be eſſentially uſeful."

Nekayah

Nekayah complained much to her brother of the time in which he had been abſent; "She was weary," ſhe ſaid, "of ſeeing every day the ſame faces, and hearing the ſame diſcourſes; the converſation of Amalphis was indeed inſtructive and entertaining, but he was great part of the day engroſſed by his duty; and Zilia, though kind and gentle in her manners, did not treat her with that reſpect which the diſtance between them might naturally have inſpired her with." "Can you blame," replied the prince, "the daughter of Amalphis for denying reſpect to that rank which you induſtriouſly conceal, and of which ſhe can have no idea? You hide from others, but cannot yourſelf forget, that you are a princeſs; loſe this idea for a moment, and you will find in the ſociety of Zilia the ſame pleaſure which I feel in that of her brother.

I am delighted with the familiarity of Dinarbas; he believes himſelf my equal, and I am flattered with having, for the firſt time in my life, excited diſintereſted regard; which I ſuppoſe granted either to the qualities implanted in me by nature, or to thoſe which I may have acquired by my own induſtry. I am pleaſed with the vivacity of his temper, and the energy of his mind: I am reſolved to make another expedition with him, and endeavour to confirm the good opinion he has conceived of me."

Notwithſtanding the wiſe reſolutions of Raſſelas, he found in the converſation and manners of Zilia an irreſiſtible charm; he began now to condemn his former opinions as unjuſt and illiberal. "What greater happineſs," ſaid he to himſelf, "could I experience than in paſſing my life

life with a being endowed with ſuch perfection, and who feels ſo little her own ſuperiority! But ſhall I have the power of chooſing for myſelf? Am I not doomed to be for ever the victim of ſtate and prejudice, and ſhall I diſturb the heavenly ſerenity of Zilia by ſeeking to inſpire her with ſentiments, which can only render her as miſerable as myſelf!"

Dinarbas found the prince abſorbed in meditation. "My friend," ſaid he, "I am grieved to ſee you penſive and unhappy: were it in our power to reſtore you to liberty, you ſhould not languiſh in confinement; yet how often ſhall I regret the moments we have paſſed together! with what difficulty ſhall I tear myſelf from Nekayah! You think me not ſufficiently deſerving of your confidence to diſcloſe to me the ſecret of your birth, and of the

rank you held in Abiſſinia; I have reaſon to believe it elevated, both from your ſentiments, from thoſe of Nekayah, and from the reſpect with which you are treated by your fellow travellers: you may perhaps be offended at my frankneſs, when I tell you it would have been more fortunate for me if I had never known your ſiſter: with the gentleſt manners and the moſt engaging urbanity, ſhe has ſometimes a haughtineſs that would leſſen conſiderably any other woman in my eſteem, and yet ſhe poſſeſſes the power of making me inſtantaneouſly forget the diſtance which ſhe had ſeemed to preſcribe me, whenever the natural ſweetneſs of her temper breaks through the conſtraint which ſhe impoſes on herſelf and others."

"Dinarbas!" interrupted the prince, "in the name of our friendſhip, let us drop this

this ſubject; if thou couldſt ſee into my heart, thou wouldſt find me unhappy as thyſelf——let us depart with the next dawn, and attack the enemies of our country."

CHAP. V.

THE FORTRESS BESIEGED.

WHILE the two friends were engaged in this converſation, Amalphis, having received intelligence that a large body of Egyptians and Arabs was advancing to aſſault the fortreſs, commanded his ſon to delay his intended expedition till he could be certain of the truth of this information. In the mean time he took every neceſſary precaution to prevent the enemy from finding him unprepared; he doubled the guard on the walls, went round every night to ſee that all was in order, and aſſigned to every ſoldier the poſt he was to defend.

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The princeſs could not without ſome uneaſineſs behold theſe preparatives for war, and Nekuah was greatly alarmed: the prince comforted them by aſſurances of ſecurity, of which, however, he was perhaps no more perſuaded than they; yet his conſolations, given with an air of confidence, had the deſired effect, and the ladies accuſtomed themſelves to the expectation of a ſiege, with as little concern as if they had never apprehended it. During this interval of uncertainty, the prince was neither able, nor indeed deſirous, to avoid the company of Zilia; but he ſoon found her greatly altered; her anxieties returned, and ſhe could not conſider the danger, to which Amalphis was ſoon to be expoſed, without the greateſt uneaſineſs. In vain did ſhe endeavour to aſſume her uſual gaiety in her father's preſence: in the midſt of a lively converſation ſhe

would often burſt into tears, and every night, when ſhe bade adieu to Amalphis and her brother, ſhe embraced them with an impreſſion of ſorrow in her countenance, which ſhe vainly endeavoured to conceal.

Raſſelas was deeply affected with the grief of Zilia; he could not refrain from telling her he had obſerved it, nor avoid expreſſing the pain it gave him: ſhe received his conſolations with ſenſibility, and treated him with more conſideration than ever.

The princeſs was leſs pleaſed with the conduct of Dinarbas: ſince the day of his converſation with Raſſelas, he had ſought to diſengage himſelf from the pleaſure he found in liſtening to her, he ſtudiouſly avoided Nekayah, and diſcourſed only with Pekuah. The favourite thoughtleſsly

thoughtleſsly encouraged his advances, and the pride of Nekayah was mortified: ſhe found every day leſs delight in the company of her dear Pekuah, ſhe took every opportunity of ſeparating herſelf from one whoſe abſence had formerly made her reſolve to abandon the world, and without whom ſhe had conſidered exiſtence as a torment; yet would ſhe often reproach herſelf for this change of ſentiments. Pekuah had ſtill the ſame tender reſpect, the ſame attachment for the princeſs which had been the greateſt happineſs of her life: Nekayah could only accuſe her of paſſing too much time with Dinarbas, and ſhe had herſelf found too great a pleaſure in his company to condemn another for ſeeking it. She felt that jealouſy was the motive of her new and extraordinary diſlike; her pride and her principles equally combated this paſſion; ſhe was

ſurpriſed to find it poſſible that ſhe could be ſuſceptible of it; and was aſhamed to liſten to the voice that internally accuſed her.

While her mind was in this agitation ſhe one morning obſerved a great duſt ariſing in the eaſt: a general tumult in the fortreſs ſoon convinced her, that ſhe had not been the only perſon who had remarked it. "The army of the Egyptians is advancing to attack us," ſaid Dinarbas, who at that inſtant entered her apartment, "yet be not alarmed, Nekayah! you are here in ſafety, and did you know our hearts, you would be convinced that we would either defend you or periſh: our numbers are not contemptible, and our courage has been often tried: the enemy's troops are numerous,

merous, but ours are better diſciplined, and my father is no young ſoldier."

"Dinarbas!" anſwered the princeſs, "I thank you for your care; I have not the reſolution of a warrior, but I am reſigned: the firſt appearance of danger naturally alarms the mind of woman; but give me time for reflection, and I am prepared for all—your duty is to repulſe the enemy, ours to pray for your ſucceſs, and to await the event with patience."

Dinarbas haſtened to his poſt, and the princeſs remained on a ſofa in ſilent and anxious expectation. She had not been long in this ſituation before ſhe was joined by Pekuah, who throwing herſelf at the feet of her miſtreſs embraced her knees with a flood of tears: "Dear lady," ſaid ſhe, "this is the moſt cruel moment

moment of my life: when I was taken by the Arabs, I conſoled myſelf with the reflection that you did not ſhare my misfortunes: alas! I am now doomed to ſee the princeſs of Abiſſinia in the power of lawleſs robbers, and the ſacred perſon of the prince expoſed to their ſavage fury—what fatal ſtars conducted us to this fortreſs!"

"Pekuah!" anſwered the princeſs, calmly, "a few days ſince you ſeemed to conſider this fortreſs as the habitation of your choice; joy animated your eyes, and inſpired your tongue; all your ſentiments, even your attachment to me, ſeemed abſorbed in the delights of ſociety, and I have reaſon to believe that your preſent fears ariſe more from the danger of loſing that ſociety, than from the perils to which

which the prince or myſelf may be expoſed."

"Beloved miſtreſs," replied Pekuah, "if you withdraw your favour from your ſlave, ſhe can only bow her head beneath your diſpleaſure, and ſink into her original ſtate of inſignificancy—but wherein can Nekayah accuſe me of forgetting that reſpectful tenderneſs which alone poſſeſſes my heart? I am not conſcious of any change of manners, or how that vivacity, which formerly uſed to meet your approbation in our diſcourſes with Imlac and the aſtronomer, can have diſpleaſed you in this fortreſs; where, from the want of variety of objects, you allowed it was neceſſary to ſnatch every occaſional amuſement, and avail ourſelves of every trivial matter that could excite it."

"But why," resumed the princess, a little softened, "would you spend so much of your time with the son of Amalphis? Though your understanding and your virtue place you above the malignity of slander, why should you peculiarly choose the conversation of this young warrior in preference to the sage discourse of his father, or the lively and instructive converse of Imlac and the astronomer?"

"I know not, lady," answered Pekuah, "that I have held more discourse with Dinarbas than with the other inhabitants of the fortress; but if you command it, I will henceforward avoid his company, nor shall I consider it as a sacrifice to my obedience; "indeed," added she, smiling, "if Nekayah will allow me to proceed without being offended at her servant, I will confess to her that I find

not

not in the ſociety of Dinarbas thoſe charms which ſo warmly affect the prince, and Imlac: in the midſt of the moſt intereſting converſation his thoughts often wander from the ſubject, and his eyes are turned on Nekayah. I am fully conſcious of the infinite attractions of my princeſs, and I cannot ſometimes avoid pitying the youth for having nouriſhed aſpiring ſentiments, of the vanity of which he is, perhaps, unconſcious, and which yet his reſpect endeavours to ſtifle: but ſurely no woman can entirely conquer the pride inherent in our ſex, nor likes to be the ſenſeleſs idol that is crowned with flowers, while the vows and incenſe are offered to the Divinity."

The princeſs felt the truth of her favourite's diſcourſe, and, at the ſame inſtant, found all her affection for her revive;

vive; but great were the accuſations with which ſhe loaded herſelf: ſhe regretted her blindneſs, and at the ſame time upbraided her own heart for the pleaſure which the diſcovery of Pekuah had given her: ſhe anxiouſly prayed for the return of the meſſenger, that ſhe might depart, and, if poſſible, loſe the memory of all that had intereſted her in the caſtle.

CHAP.

CHAP. VI.

THE PRINCESS MEETS WITH A REAL MISFORTUNE.

NEKAYAH had never before found herſelf in ſo uneaſy a ſituation: her eyes were fixed on the ground, and ſhe knew not what anſwer to make to Pekuah, when they were ſuddenly interrupted by the arrival of Zilia, who wild with grief entered the apartment, and uttering a heart-piercing ſhriek ſunk lifeleſs on the ground. Pekuah ran haſtily to her aſſiſtance, but Nekayah was unable to move; ſhe raiſed her eyes to heaven and remained in motionleſs horror; ſhe dreaded to learn the cauſe of Zilia's affliction; a thouſand confuſed images took poſſeſſion of her mind, and the idea of Raſſelas and

Dinarbas

Dinarbas ruſhed at once on her imagination.

The aſſiſtance of Pekuah ſoon recovered the unhappy Zilia. " Nekayah !" cried ſhe, " I have cruel tidings to relate, but your misfortune is leſs than mine; your brother remains a priſoner among the Egyptians, but Dinarbas has ſcarcely a moment to live—even now perhaps he expires, and I have loſt the only poor conſolation of receiving his laſt breath.—I ſaw him covered with wounds and in a ſtate of inſenſibility—his valour and that of your brother have ſaved the fortreſs, but they are victims to our ſafety—the enemy has retired with great loſs—— Yet why ſhould I repine?——Gracious Heaven!" continued ſhe, falling on her knees, " thou art merciful; my father lives, though he lives to miſery—his laurels

rels coſt him the life of his beloved ſon, and he has no comfort left but the wretched Zilia——let me haſte to find him, and by my tender cares endeavour to calm the ſorrow that overwhelms him——I forget——he commands me to remain here, and will not ſuffer me to be witneſs of the mournful ſcene."

At this moment Imlac appeared, and confirmed the dreadful truth: he conjured Nekayah to take comfort, but ſhe remained the image of deſpair, and returned no anſwer either to him or Pekuah; at length, caſting her eyes on Zilia, ſhe embraced her and ſhed a torrent of tears.

She ſeemed now a little relieved, and liſtened with attention to the narrative of Imlac, who told her that Amalphis had received with determined valour the aſſault of the enemy, many of whom had ſcaled

ſcaled the walls and entered the fortreſs; but that after a ſevere conflict they fled, and were purſued by Dinarbas and Raſſelas at the head of their horſemen; that when they came to the plain beneath the caſtle, the enemy turned and renewed the combat with deſperate fury; that the two young warriors fought with diſtinguiſhed courage, till Dinarbas, pierced with wounds, fell lifeleſs from his horſe, and was carried from the field by his ſoldiers, who fled with him to the fortreſs; and Raſſelas, engaged in the midſt of the enemy's troops, was at the ſame inſtant ſurrounded and taken priſoner: "You have much cauſe for comfort, lady," continued Imlac, "your brother's life is in ſafety, the Egyptians are not a cruel nation, and it is not probable they will treat injuriouſly a priſoner of war."

"I thank

" I thank Heaven," returned the princeſs, " for having protected the life of my brother; but can I enjoy comfort while he remains a priſoner, and while I behold the affliction of Zilia and her father? Let us ſeek the good Amalphis, nor leave him longer alone a prey to his ſorrows."

CHAP.

CHAP. VII.

THE LOVE OF DISSIPATION NOT INCORRIGIBLE.

WHILE grief had thus taken poſſeſſion of the victors, the routed forces of the Egyptians retired tumultuouſly towards the confines of their kingdom. Raſſelas had too much fortitude and philoſophy to be dejected or ſurpriſed at what he knew to be the common chance of war: he rejoiced at the retreat of the enemy, and ſubmitted with patience to his fate, though he regretted that he could not ſhare the honours of the conquerors: he had been too active in the engagement to perceive the fall of Dinarbas, but he feared ſome ill accident might have attended him, as he knew not

not otherwiſe how to account for loſing ſight of him, and for the deſertion of his troops. He was ſtrictly ſecured in the midſt of four horſemen, during the time of their march, and at night placed in a tent ſurrounded by a ſtrong guard. As ſoon as the army arrived in lower Egypt, he enjoyed greater liberty, and was permitted to converſe with the officers; amongſt whom he recognized ſeveral of the young men with whom he had been intimate at his firſt arrival at Cairo. They received him with joy, for they had equally forgotten the abrupt manner in which he had quitted their ſociety, and the good admonitions he had left with them. Raſſelas was diſpleaſed at meeting them: "What ſhall I do," ſaid he to himſelf, "in a ſociety of which I have proved the inconveniences, and have felt the diſguſt? If I

could not bear the noiſy mirth, and thoughtleſs vivacity of my young companions, at my firſt entering into the various ſcenes of life, how ſhall I ſupport the fatigue of their company when every day has increaſed my diſapprobation of their conduct, and convinced me of the inſufficiency of their amuſements?"

In conſequence of theſe reflections, he thanked them coolly for their civilities, and avoided any further intercourſe with them: but the mind oppreſſed with cares, and accuſtomed to communicate its inquietudes, requires the uſual relief: he found, not without humiliation, that ſome ſociety was neceſſary, and that trifling as their converſation formerly appeared to him, he was compelled frequently to fly to it, as to a refuge from

his own thoughts. He began to diſcern, in the midſt of frantic gaiety and remorſeleſs diſſipation, ſparks of honour, ſincerity and good-nature, that were not to be ſtifled by the influence of paſſion: he pitied and eſteemed the poſſeſſors of theſe virtues; and, having found by experience that ſevere rebuke and the air of ſuperior prudence produced an effect contrary to his wiſhes, he took gentler and more ſucceſsful means. By applauding their ardour, he taught them to diſtinguiſh courage from temerity, a ſenſe of honour and the pride of virtue from revenge and vanity, generoſity from prodigality, and friendſhip from blind affection: he learned, by ſtudying their various diſpoſitions and characters, that of the number whom he had conſidered as generally depraved, few were incapable of being reclaimed: and that he had judged too ſeverely of

the reſt from the faults of their companions. He found that the ſame admonitions which they had rejected with deriſion, when given with the ſeverity of a preceptor, they received with avidity when offered with the familiar kindneſs of a friend: by commending them for whatever he diſcovered praiſeworthy in their conduct, and by joining in ſuch of their pleaſures as were innocent, he acquired the right of cenſuring their faults, and refuſing to imitate their irregularities: their minds, unaccuſtomed to occupation, could with difficulty be brought to ſerious ſtudies; but the love of novelty firſt engaged them to liſten to Raſſelas, when he propoſed any improvement that had the appearance of pleaſure; and the natural empire of calm and rational amuſements made them at laſt adopt from conviction what they had

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at firſt taken up through caprice. Even thoſe who had before ſeemed incorrigible, gave way, either to the force of reaſon, or to the prevalence of example, and either inſenſibly joined in the reformation, or complied with what they ſaw the greater number approve.

Raſſelas could not, without a mixture of pleaſure and regret, behold this change, which he would never have had the patience to effectuate, if he had not been compelled to it by his ſituation. "Why did I not, while at Cairo," thought he, "uſe the ſame methods and obtain the ſame ſucceſs? I fear I muſt conſider myſelf as guilty of the irregularities of my companions during the ſpace of time which has paſſed ſince we parted. He, who would wiſh to reform his fellow creatures, muſt ſtudy attentively the hu-

man heart: he muſt treat with tenderneſs the man whom weakneſs, not perverſeneſs, has cauſed to deviate from the path of virtue: he muſt fortify by degrees his returning energy, nor dazzle at once the eyes of error with all the ſplendor of ſevere truth: he muſt ſhew her to him firſt under the form of compaſſion, of benevolence, of indulgence: innocence alone can bear the light of her unveiled majeſty; repentance would ſink into deſpair without the balm of mercy.—No, henceforward let me avoid the pride of reproof and the frown of diſapprobation: let me endeavour to inſtruct by example, and perſuade by kindneſs!"

CHAP.

CHAP. VIII.

APOLOGY FOR RUSTICITY.

WHEREVER the army paſſed, the prince obſerved that great cordiality ſubſiſted between the ſoldiers and the inhabitants of the country: the former received preſents of the fruits of the earth and of the milk of the flocks, which made the only riches of their rural friends. Raſſelas was ſurpriſed to find great acuteneſs and penetration in many of theſe ſhepherds, who gave uſeful inſtructions to the ſoldiers for the remainder of their march, and amuſed them with paſtoral ſports, while they received them with frankneſs and hoſpitality. "How different do I find you," ſaid Raſſelas to one of the old ſhepherds, "from the

race who tend their flocks near the cataracts of the Nile! I visited these in hopes to find amongst them that gentleness and those harmless virtues which all ages and all nations have agreed to attribute to the pastoral life. My disappointment was great; they were discontented with their own situation, envious of the rich, rude and untaught in the arts of general utility, and not more uninstructed in the politeness of courts, than in the common duties of hospitality. I find, on the contrary, amongst you, many who convince me that the poets have written after nature; and I am delighted to perceive that the tranquil happiness of a pastoral life, though not universal, is not wholly banished from the earth."

Sir," replied the shepherd, "I have in my youth passed some time in the fruitful

fruitful paſtures which you mention, and either the warmth of fancy, not uncommon to our nation, particularly in the ſpring of life, has deceived me, or the ſhepherds who inhabit that happy climate are endowed with the ſame penetration, and exerciſe the ſame hoſpitality as you find amongſt us: nay, I have thought that they poſſeſſed theſe qualities in a higher degree: the purity of the air, the beautiful verdure of the fields, the infinite variety of birds that inhabit the groves on the borders of the father of waters; all theſe images of the power and goodneſs of the Deity muſt expand their hearts, and purify them from the droſs of thoſe vile paſſions which you deſcribe. But, Sir, the peaſant feels, and therefore may juſtly groan under, the preſſure of the tyranny of the great: your appearance perſuades me that your

rank is above the claſs of mediocrity; they have been accuſtomed to look on ſuch perſons as their tyrants, by whom they are never to be viſited, but when they are to contribute to enrich them by the fruits of their labours, or perhaps to amuſe a moment of caprice or liſtleſsneſs by exciting in them ſentiments of ridicule. What ideas can theſe have in common with the rich? If you would know their opinions and manners, you muſt diveſt yourſelf of the ſuperiority which your rank has given you, and live like them. I will not promiſe you that ſuch intercourſe will make you amends for the ſacrifice: I will only ſay, and your preſent obſervations may confirm it, that the poetical deſcriptions of paſtoral life, though perhaps embelliſhed, are not wholly fabulous; and that were you obliged to deſcend to our humble ſtation,

tion, you would find our candour and ſimplicity not unworthy of your regard. The ſoldier who reſpects our property deſerves our affection, and we let him reap the fruits of his moderation and of our gratitude: we envy not his riches; if he has any, they are acquired by greater hardſhips than we are accuſtomed to, and without him we could not poſſeſs our fields in tranquillity. Blame us not therefore for our rudeneſs towards the mighty; it is perhaps our greateſt virtue: every ſubject of deſpotiſm is equally a ſlave, but it is difficult for him who ſpends the greateſt part of his time under the ample canopy of heaven, who ſees all around him free except himſelf and his fellow creature man, who feels no immediate benefit from the princes of the earth, and only knows his dependence on them by their tempo-

rary oppreſſions, it is difficult for that being not to conſider the great and the rich as his enemies: it is ſtill more difficult for him to diſguiſe that feeling; neither can he conceive the neceſſity of feigning. It is no mark of illiberal ſentiment to neglect thoſe above us: we ſee and confeſs the wants of this army, we ſupply them with what we poſſeſs, and ſhould be cruel if we denied them: the connexion which their neceſſity has made them form with us, engages us to live familiarly together; we communicate to them our ideas, and receive information from them: our obligations are reciprocal, and our deſire to pleaſe mutual; but where none of theſe motives ſubſiſt, how can you judge of the eſſential character of any individual, or of any claſs of people?"

CHAP. IX.

RASSELAS IN CONFINEMENT.

THE army now arrived in a ſpacious plain ſurrounded by an amphitheatre of hills, where finding excellent paſturage, plentiful ſprings of water, and a large foreſt to ſcreen them from the heats of the ſun, they formed a regular camp, diſtributed rewards and puniſhments, and paſſed ſeveral days in feaſts and diſſipation. The Arabs, who had accompanied the Egyptians in their unſucceſsful expedition, finding that they loitered away much time in a ſtate of inaction, became weary of expectation, and unanimouſly agreed to leave their allies and return to their ancient deſultory mode of fighting; but before they departed,

parted, they demanded a diviſion of the ſpoils and priſoners. The Egyptians being unable to refuſe, after they had employed ineffectually all means of ſoothing them to remain among them, found themſelves at laſt obliged not only to give up their beſt captives, but to enrich the Arabs with the moſt precious of their acquiſitions; they murmured but they complied. Such is the advantage of the ſtrong and active over the weak and indolent.

Raſſelas, in the diviſion of priſoners, fell to the ſhare of the commander of the Arabs, and was eſteemed a valuable prize, on account of his youth, his commanding figure, and his ſkill in various languages: but it was not convenient for the chief to carry him immediately to Cairo, the great mart for captives, as he would

would have been embarraſſed with him on his march: he therefore placed him with two ſlaves of approved fidelity, in a ſtrong tower on the ſummit of an almoſt inacceſſible mountain, and promiſed to return for him the next month. The ſlaves by turns deſcended into the valley to ſeek proviſions for themſelves and Raſſelas, but, in compliance with what their maſter had exacted in proof of their fidelity, for ſome time never exchanged a word with their priſoner.

Raſſelas, notwithſtanding his former philoſophy, daily loſt all temper in his preſent ſituation: during his journey thither, and after his arrival, he had ſhewn ſo great an impatience of control, and ſo much deſire of forcing his guard, that he was kept with uncommon ſtrictneſs. However diſagreeable and humiliating might

might be the fate which he expected after the return of the Arab, he anxiously counted the days allotted for his confinement: solitude appeared to him the worst of evils, and at the expiration of the month, he looked over the country for the arrival of the Arab with an eager expectation, equal to that with which he would have waited for the return of a friend. From the rising to the setting sun, he passed the day at the window of his prison, and would scarcely leave it to take his accustomed food: for several days following he remained in the same state of anxiety; his mind seemed absorbed in one idea, and could find no resources in itself. He endeavoured to substitute the thoughts of the past for those of the future: it was impossible—sleep fled from him by night, and repose by day; he interrogated the slaves and received no answer:

ſwer: at laſt, as they perceived his agitation to be violent, and feared it would endanger his health, they told him their maſter often came much later than he had deſigned, ſince his return depended on the ſucceſs of his arms; that he might poſſibly be ſeveral months abſent, but that in the mean time he himſelf ſhould experience no other inconveniency than that of confinement.

CHAP.

CHAP. X.

THE RESOURCES OF SOLITUDE.

THE prince, far from being comforted by the anſwer of the ſlaves, was overwhelmed with affliction: he ſunk hopeleſs on his mat, the only furniture of his priſon, and gave himſelf up to all the melancholy of his reflections. "I am now," ſaid he, "arrived at the evil I have always dreaded, and which it has been my conſtant ſtudy to avoid—why did I take ſuch pains to quit the happy valley, but to emerge from a ſtate of oblivion and inactivity? Why have I endeavoured all my life to improve in virtue and knowledge, but with the hopes of advancing the good of others and my own glory? To whom now can I communicate

cate my thoughts? From whom can I gain applauſe or receive information? If the Arab ſhould fall a ſacrifice to his avidity, than which nothing is more probable, who will be acquainted with my retreat? Shall I not be condemned to wear out my days in dreadful ſolitude, without any being to alleviate my woes? The guards, who are placed to watch me, are not only unwilling but incapable of affording me conſolation: I have not the reſource of converſing with the learned of former ages, ſince not a volume is to be found within theſe walls—the power of writing is denied me—I can gain no alleviation of my miſery by ſetting down my thoughts and arranging them with reflection—how poor is man when diveſted of external ſuccour!"

Nor

Nor were these the only reflections of Rasselas: he was anxious for what might be the fate of Nekayah; he recalled to mind, with the most bitter regret, the happy moments he had passed in listening to the eloquence of Imlac, and the science of the astronomer: he often feared that Dinarbas had fallen a victim to his courage, and perhaps to his friendship for him. The image of Zilia was eternally present to him; every situation in which he had found himself with her, every smile, every tear, was fresh in his imagination: he often repeated the conversations he had held with her, and though the remembrance gave him inexpressible pain, he feared the images should decay, and strove to imprint them more strongly on his memory, lest he should lose the only satisfaction that was left him. What gave him the greatest uneasiness, was the fear

fear of being forgotten, and though he felt the improbability that his friends ſhould diſcover the place of his retreat, his heart would ſometimes accuſe them of neglect.

In this ſtate of wearineſs and affliction Raſſelas paſſed near a fortnight; but at length he began inſenſibly to accuſtom himſelf to his ſituation, and to find amuſement from the great objects of nature which alone preſented themſelves to his view. An awful tempeſt, exhibiting the moſt noble contraſt of light and darkneſs, firſt attracted his attention, and for a few moments made him forget his cares: he therefore purſued this new reſource, and watched the various changes of the ſky with their effects on the chain of mountains that ſurrounded him. A clear moonlight, which adorned the hemiſphere

ſphere ſome evenings after, gave him the firſt ſentiment of pleaſure which he had experienced ſince his captivity: he deſcribed his ſenſations in a ſmall poem which he compoſed and addreſſed to Zilia: the pains he took to repeat and retain it in his memory employed the reſt of the evening, and he ſlept that night better than he had done ſince his impriſonment. The following day he compoſed a deſcription of the tempeſt, addreſſed to Imlac, and reſolved, on the firſt occaſion, that the abſence of the moon ſhould reſtore brilliancy to the ſtars, to dedicate an ode on that ſubject to the aſtronomer. At night, as ſoon as the lunar rays entered his chamber, he flew with rapture to the window, as to a ſituation that recalled to him more forcibly the image of Zilia; he made ſome changes in the poem addreſſed to her the former evening, added ſome deſcriptions

deſcriptions of the proſpect in his view, and retired to reſt with more than uſual tranquillity.

Nekayah was not forgotten in theſe ideal compoſitions, and from the time of his finding this employment, he was leſs wearied with expectation, and conſequently more content with his preſent ſituation. He no longer ſpent hours at the window looking towards the only acceſſible ſide of the mountain, nor liſtened to the noiſe of the wind, in hopes it might be the trampling of horſes. He felt applauſe in his own mind for this new-acquired patience, as for a victory gained over himſelf, and the exultation of conſcious merit gave new ſtrength to his reſolutions.

CHAP.

CHAP. XI.

RESIGNATION.

RASSELAS was not only reſigned to his fate, but began to be perſuaded that his confinement was rather a good than an evil. "How unthinking, and how ungrateful is man!" ſaid he, "how could I prefer the thoughts of ſlavery and degradation to the life I am now leading! It is true that I am deprived of the amuſements of variety, and debarred from the reciprocal communications of friendſhip, but I am equally ſaved from the mortifications ſo frequent in ſociety, and from the malice of hatred and envy. If I am incapacitated from doing good, I am at leaſt prevented from committing ill: it is true I am here uſeleſs

uſeleſs to my friends, but I have the ſatisfaction of reflecting that it was in their defence, and in the ſervice of my country that I loſt my liberty.—Nekayah has ſenſe and reſolution, ſhe can neither want friends to aſſiſt her with advice, nor prudence to follow their counſels. Imlac and the aſtronomer purſued their path in life long before they knew me: Dinarbas either periſhed nobly in the battle, or is engaged in the career of glory. Zilia——Zilia could never have been mine with honour to herſelf, and obedience to my father—I am ſaved from the pain of ſeeing her in the arms of another, or of deſtroying all the happineſs of her life—Providence has certainly encloſed me here as a ſhelter from guilt, and I receive the benefit with gratitude.

" The hermit whom we viſited in his

retreat, and accompanied back to Cairo, was not contented with a voluntary retirement, and yet I have accuſtomed myſelf to forced ſecluſion, even without many of the advantages which he enjoyed—whence ariſes ſo ſtrange a difference? Perhaps, while the mind has a power of wandering, it can never ſink into repoſe: perhaps, while choice is allowed us, inconſtancy will attend our deſires: how merciful is Heaven in allotting to man the part he is to act in this world! Did it depend wholly on himſelf, caprice would direct his actions, and remorſe would follow them. Reſignation ſhould be the favourite ſtudy of the wiſe, and the principal virtue of the brave.

"How can a man think himſelf alone while ſurrounded with the nobleſt works of his Creator? while the planets, the ſtars,

ſtars, and that great luminary, whoſe general influence diſpenſes light and heat to the vaſt univerſe, afford a conſtant field for meditation and thankfulneſs? How can he conſider himſelf as friendleſs and unprotected, when the hand of God equally ſupports the captive in his wretched dungeon, and the conqueror at the head of his triumphant army? when a moment may change the fate of either as his will directs, and when all their efforts, without his immediate aſſiſtance, can neither alter or continue their preſent ſituation? Uncertain as I am which is the moſt preferable of the various conditions of life, I am yet perſuaded, that if there is much diſappointment, there is likewiſe much comfort to be found in all. I will therefore form no other prayer to the Divinity, than to keep me from crime and error, and teach me to be wholly

governed by his will. Would it not be preſumption in a blind man to pretend to chooſe his path? All that he can do is to endeavour, as far as his ſtrength will permit, to walk upright in that which is appointed him by his guide—and are we not all morally blind? What have the greateſt ſages diſcovered but that they knew nothing? And ſhall we not yield ourſelves without reſerve to the direction of that Divine Leader, who not only allots for us the path it is moſt fit we ſhould purſue, but ſupports and conſoles us amid the dangers and difficulties that ſurround it."

CHAP. XII.

NEKAYAH INSTRUCTED BY MISFORTUNE.

DURING the confinement of Raſſelas, various events happened in the fortreſs where he had left Nekayah.

Attended by Imlac, Nekayah went to the apartment of Amalphis: ſhe found him ſeated on a ſofa writing: ſhe was aſtoniſhed at his tranquillity, and advancing, enquired, with trembling anxiety, after Dinarbas.

"Lady," returned the venerable warrior, "my ſon is no more—he has fallen nobly in the exerciſe of his duty; and while the funeral honours, that juſtly belong to the young hero, are preparing, I take this moment to inform the emperor

of the ſucceſs of his arms."——"Is ſuch then," replied Nekayah, "the effect of philoſophy, courage, or reſignation? Can they diveſt you of the feelings of nature, or teach you to ſupport with patience a loſs under which the wiſeſt have deſpaired, and the braveſt have ſunk?" "Lady," ſaid Amalphis, "neither philoſophy nor reaſon could reconcile me to the death of my ſon: they who would cure grief by declamation, or ſtifle ſentiment by reaſon, know little of the heart of man: the more I think, the more I am perſuaded of the virtues of Dinarbas: the more I reflect, the more muſt I regret his loſs. My hopes are over in this world, and happineſs is for ever baniſhed from me: all that now remains is to do my duty for the poor remnant of my life, and then ſink into tranquillity or riſe to glory. Grief does not always ſhew

itſelf

itſelf by tears and exclamations: if there is any power in philoſophy, it conſiſts in preventing us from giving exterior proofs of our affliction, but it cannot cure the wound inflicted on the heart: employment and activity may perhaps have a greater effect, but not in ſufferings like mine. The only reflection that ſaves me on the very brink of the precipice of deſpair, is reſignation to the will of Heaven; and the only motives, that can make me outwardly conquer my affliction, are my duty to my ſovereign and my love to Zilia: theſe," added Amalphis with a look of unutterable ſorrow, "make me bear life, nor trouble others with my complaints; but the anguiſh remains in my breaſt, and time or reflection will only ſerve to increaſe it."

The princeſs retired abaſhed, and penetrated

netrated with the moſt poignant grief: ſhe threw herſelf on her couch, and commanded all her attendants, except Pekuah, to withdraw. "How can I ever forgive myſelf," ſaid ſhe, "my dear Pekuah, for conſidering Amalphis as inſenſible? Is not his the only true philoſophy? He is miſerable, yet he will ſupport his own character, and do his duty to others—his affliction will prey on his health, and perhaps he will fall a victim to that ſentiment of which I ſuppoſed him incapable!—and what am I?—how have I treated the hero whom I ſhall never ceaſe to lament! Pride, where art thou now?—Did I not, from the firſt moment of my conve ſing with Dinarbas, find in him all the noble fire of heroiſm, without vanity or raſhneſs? all the livelineſs of wit, and all the depth of knowledge, without ill-nature and without pedantry?

Was

Was not my firſt care to pleaſe and intereſt him, and when I perceived with joy the impreſſion I had made, did I not aſſume the air of haughty ſuperiority and of mortifying indifference? And why?—becauſe he treated me with peculiar reſpect—becauſe he wore my chains I made them ſtill more heavy, and uſed every art to render them laſting: if he had not honoured me with a regard of which I was unworthy, ſhould I not anxiouſly have ſought delight from his eloquence, and inſtruction from his knowledge! Should I not have been ſtruck with awe and admiration at his virtue!———O power, how dangerous art thou to all! How little to be truſted in the hands of woman! Forgive me, Dinarbas! my whole remaining life, a life of remorſe, ſhall expiate my fault——."

As Nekayah uttered theſe words, Zilia entered the apartment: ſhe was dreſſed in a long mourning robe, her face was veiled, and ſhe was attended by her women, habited in the ſame manner.

"Nekayah," ſaid ſhe, "I am going to pay the laſt ſad duties to the remains of my brother: the funeral proceſſion advances towards the final habitation of the brave—wilt thou not join me in this melancholy moment? If the dead are conſcious of what paſſes on earth, the ſpirit of Dinarbas will rejoice in thy reſpect to his memory; for he loved thee, O Nekayah! and if thy brother was here, he would pay with tears this homage to his friend——he would join me in my grief———." Nekayah had not power to anſwer. She made a ſign that they

they ſhould bring her a mourning habit; covered herſelf with a thick veil, and without pronouncing a word followed the ſteps of Zilia.

CHAP. XIII.

THE FUNERAL OF DINARBAS.

THE body of Dinarbas, clothed in a rich robe, was carried on a bier decorated with branches of palm and laurel, by ſix of the choſen warriors whom he had commanded, while the reſt followed leading their horſes, all marching with their arms reverſed, to the ſound of mournful harmony, with unfeigned affliction in their countenance. Next to them walked Amalphis, followed by Zilia, Nekayah, and their attendants, the proceſſion being cloſed by the remainder of the garriſon. Dinarbas had gained the affection of all, and by all he was regretted.

When

When they arrived at the place of burial, which was a ſmall valley on the banks of the river, the ſoldiers ſet down the bier; and the garriſon being formed into ranks, on one ſide headed by Amalphis, while on the other ſtood the female mourners, a venerable prieſt advanced, and according to the cuſtom of Abiſſinia, placing himſelf near the body, pronounced the following oration:

"Grieve not, O ye ſoldiers, companions of the hero whoſe obſequies we are met to celebrate: your lamentations cannot recal him to life: weep not, ye lovely mourners, Dinarbas cannot be reſtored by your tears: Attend to the praiſe of his actions, and imitate his virtues all ye who regret his loſs: behold the fate of youth, of genius, of valour! Employ the fleeting hours, and

let

let your life, like his, be glorious, and your death, like his, triumphant.

" Few have been thy years, Dinarbas! but well haſt thou employed them: the burning ſands of Lybia, the ſtony precipices of Arabia, the fertile plains of Egypt, have been witneſſes of thy glorious deeds: conqueſt ſat on thy ſword, and humanity beamed from thy eyes. Unwearied by fatigue and hardſhip, uncorrupted by the charms of victory, thy mind was active as the northern breeze, and thy heart pure as the ſtream that flows before thee: fierce as the whirlwind in the day of battle, mild as the zephyr in the hour of friendſhip, thou kneweſt all the arts of war, and all the ornaments of peace! merciful to thy vanquiſhed enemies, unſhaken in thy reſolves, courteous in thy manners, firm

and

and ardent in the cauſe of honour and of thy country, thou leaveſt us to lament thy loſs, and to follow thy example!— yet who ſhall imitate thee, O Dinarbas? where ſhall we find the warmth of youth united to the experience of age? where ſhall we ſee, but in thy comprehenſive mind, the knowledge of the ſage who has paſſed his days in meditation, and that of the ſoldier whoſe years have flowed through the buſy ſcenes of active life? Warriors! like him fly the ſeductions of diſſipation: Dinarbas, in the bloom of youth, endowed with all the warmth of fancy, was ſuperior to their enticements: his greateſt conqueſts were over his own paſſions: he ſubdued them, or like vanquiſhed enemies made them ſubſervient to his great deſigns, and directed them with deſpotic ſway in the cauſe of virtue and honour. Superior to every obſtacle,

obſtacle, when he had by his laſt action enſured his glory and our freedom, he fell in the arms of victory, and expired amidſt the acclamations of a grateful people.——Strew his bier with flowers, O ye virgins of Abiſſinia! he has ſaved you from ſlavery and diſhonour—throw palms and laurels around him, O ye warriors! he led you to conqueſt, and he has left you the fruits of his triumph—and thou, Amalphis! by whom he was inſpired with heroic ardour and god-like virtue; thou whoſe precepts and whoſe example he has ſo well obeyed and imitated, father of our hero, and father of thy troops! may the great exploits, may the exalted virtues of Dinarbas compenſate to thee the ſhortneſs of the term which Heaven has granted him! and may theſe, thy other children, emulate equally

equally the valour and the filial affection of their beloved warrior!"

Amalphis could no longer refrain from tears; they trickled in abundance down his venerable cheeks; the chiefs of the army ran to embrace his knees, and the ſoldiers, whom reſpect detained from approaching, filled the air with exclamations of grief for Dinarbas, and vows of fidelity to his father.

Zilia and Nekayah remained motionleſs in ſilent ſorrow: the prieſt made ſigns for them to advance and caſt flowers on the bier: they approached with trembling knees, and uncertain ſteps: the tender Zilia ſupported herſelf, half fainting, on her women; but Nekayah, ſummoning all her reſolution to pay the laſt tribute to the memory of Dinarbas, walked majeſtically to the bier, and looking ſteadfaſtly

faſtly on the body, as ſhe ſcattered roſes over it, thought ſhe perceived the breaſt heave with ſome remains of life: dubious and agitated between hope and fear, ſhe approached ſtill nearer, when ſhe ſaw his eyes open, and again cloſe from the light of day, and ſoon after a ſigh aſſured her he was yet alive. "No longer mourn, but aſſiſt your hero," cried Nekayah, wild with joy, and yet trembling with apprehenſion; "bring ſpeedy ſuccour, and he may ſtill be preſerved to his friends and country—he yet breathes——O haſte to ſave him!"

The rapture and confuſion were univerſal. Amalphis thought that the imagination of Nekayah, affrighted at the mournful ſolemnity, had flattered her diſturbed ſenſes with a momentary deluſion: the moſt ſkilful phyſicians, the whole garriſon,

riſon, had pronounced him dead. Amalphis raiſed his eyes to Heaven—"Defend me, all-gracious Power!" cried the venerable warrior, "defend me from this dazzling ray of fallacious hope, ſave me from falling ſtill deeper into the abyſs of miſery."

CHAP.

CHAP. XIV.

EMBARRASSMENT OF NEKAYAH.

BY the care of thoſe around him, Dinarbas was reſtored to life: he turned his eyes with aſtoniſhment on Nekayah, Zilia, and his father. Amalphis could no longer doubt: he poured forth his grateful thanks to Heaven with all the feelings of a father, and ordered his ſon to be carried back to his apartment in the fortreſs, where, in a few days, his wounds were proved not to be mortal.

Nekayah was in the mean time greatly embarraſſed with her own reflections: ſhe was ſenſible that as ſoon as Dinarbas was recovered he would renew his viſits

to

to her: the ſuppoſed obligation of her reſtoring him to life would be a ſtrong claim upon his gratitude, and he could therefore no longer avoid her company even if he wiſhed it: his diſtant reſpect muſt change into tender acknowledgments, and ſhe could not truſt her heart with receiving them. She now wanted counſel, and knew not where to ſeek it: Raſſelas, in whom ſhe had the higheſt confidence, was abſent: Pekuah was too ſubmiſſively attached to her miſtreſs to have any other opinion than hers: Imlac ſhe ſuſpected of the ſame complaiſance, and the aſtronomer was too unknowing in the ways of the world to afford her any aſſiſtance. Amalphis and Zilia were the laſt perſons to whom ſhe could have applied, even if they had been acquainted with her ſituation, which ſhe did not chooſe to diſcloſe to them.

In

In this perplexity of doubt, her mind often reſted on the idea of Dinarbas. "Did not my ſentiments too nearly regard himſelf," thought Nekayah, "how excellent a friend might I have found in him! one in whom my confidence would have been ſecurely placed, and whoſe judgment and ſincerity would have directed me in the paths of honour and of prudence!"

Such were the anxieties of Nekayah, and ſhe ſoon had reaſon to perceive they were not groundleſs.

Dinarbas recovered his health, and his firſt care was to viſit her. Zilia had informed him of the grief which the princeſs had felt for his loſs, and the reſpect ſhe had paid to his memory. His father had related to him the circumſtances of his being reſtored to life by Nekayah,

Nekayah, and the joy that had appeared in her countenance. She had indeed foreſeen that all this would happen; but ſhe could not have ſolicited a concealment of her ſentiments without giving a ſuſpicion of their nature.

When ſhe perceived Dinarbas enter the apartment, ſhe endeavoured to hide her agitation, and turned the diſcourſe on the univerſal joy of the garriſon at his recovery, and particularly on the feelings of his father and Zilia: ſhe ſmilingly mentioned the praiſes which had been beſtowed on him at his funeral, and congratulated the young warrior on the rare advantage of being informed of them: ſhe then changed the ſubject, talked of her brother, and of the fruitleſs enquiries made by Amalphis after the Egyptian army. But Dinarbas was not ſatisfied with the apparent

rent eaſe with which ſhe ſpoke of circumſtances that, by the account of Zilia, ſo had deeply affected her.

" Nekayah," ſaid he, " do not expect me to thank you for reſtoring me to life; my death would have been happy: I had done my duty, and my father and fellow ſoldiers approved my actions: my ſiſter had ſhown her regard for my memory; and I am told, that even Nekayah ſhed ſome tears over me—Had I been ſenſible of ſo unexpected and ſo bleſt an event, I could have deſired no more. I am now reſtored to life and to your indifference; yet, Nekayah, you are miſtaken in Dinarbas, if you ſuppoſe him capable of paſſing the bounds of that reſpect which he owes you: his conduct might have aſſured you of his efforts to ſubdue a paſſion, of which he is

is no longer maſter, and for which you ought rather to pity than to blame him."

"Dinarbas!" anſwered the princeſs, "I will be ſincere with you; I own my fault in not having ſooner been ſo: hear me, and learn the reaſons of my conduct; but firſt let me entreat your promiſe never, till you ſee my brother, to diſcloſe the ſecret with which I am going to entruſt you."

Dinarbas promiſed all ſhe deſired, and Nekayah continued, "I am daughter to the emperor of Abiſſinia, and Raſſelas is his fourth ſon: curioſity after new ſcenes, and diſguſt of inaction, firſt induced us to leave the valley; you know the reſt;—judge whether I ought to hear you; judge, when I further confeſs, that I hear you with pleaſure."

Dinarbas was leſs ſurpriſed at the diſcovery of the rank of Nekayah, than delighted with her avowal of an attachment, which he could ſcarcely have hoped for; he was about to thank her with all the raptures of happy love, when the princeſs ſtopped him.

"Dinarbas," ſaid ſhe, "the diſcovery I have made to you is not to authoriſe your weakneſs or mine: the confidence I have placed in you, proves my opinion of your prudence, and my conviction of your honour. Pleaſed with the charms of your ſociety, ſecure in your reſpect, and conſcious of my own principles, I ſhould perhaps have remained a long time in the delightful illuſion, without thinking of the uneaſineſs I was preparing for myſelf and for you: but, I had no right to leave you in error, and your conduct has

has deſerved that I ſhould explain myſelf: after this explanation, I fly to you for counſel and ſupport: aſſiſt me in clearing the miſt which obſcures our reaſon. It is true I conſider as a prejudice the difference of our birth; but it is a prejudice eſtabliſhed by the univerſal cuſtom of ages, and conſequently ought to be reſpected by all who regard their fame: virtue is wholly in our own power, but fame depends on the breath of the multitude, and the multitude is governed by prejudice."

CHAP. XV.

DINARBAS JUSTIFIES THE CONFIDENCE OF THE PRINCESS.

DINARBAS, aſtoniſhed and diſtreſſed at the diſcourſe of Nekayah, remained for ſome time ſilent; at length recovering himſelf, "Princeſs," ſaid he, "I will not aſk your pardon for involuntary error: I thank you for the confidence you have repoſed in me: you will ſoon judge whether I deſerve it: only remember that though we may be maſters of our actions, we cannot command our ſentiments: mine will never alter; but your ſincerity has found the only means of impoſing on them an eternal ſilence.

Having

Having ſo ſaid, he left abruptly the apartment. Nekayah aroſe, went to the window, and raiſing her eyes to heaven, "All-ſeeing Power!" ſaid ſhe, "ſupport me in this hour of trial, this hour in which Nekayah has reſigned all the happineſs of her life: I feel the whole weight of the ſacrifice; I find I was not deceived in Dinarbas."

A ſhort time after, Amalphis entered: "Lady," ſaid he, "my ſon is reſolved to ſeek his friend: the captivity of your brother will not permit him to continue longer in a repoſe which he thinks degrading to his honour, and injurious to his friendſhip. I approve his intention, but not the deſire of its immediate execution: his wounds are recent, his health not yet re-eſtabliſhed; join your entreaties to mine, and he will perhaps

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delay for a few days his departure: my counſels, nay my commands have been fruitleſs." Zilia, who at this inſtant entered the apartment, made the ſame requeſt to Nekayah with tears in her eyes. The princeſs was more embarraſſed than ever, yet could find no reaſon to refuſe ſo juſt a prayer: ſhe ſent for Dinarbas, and, before his father and Zilia, thanked him for his generous reſolution; but requeſted that he would defer to put it in execution till his health ſhould be perfectly reſtored.

From this moment, ſhe ſtudiouſly avoided all occaſions of meeting Dinarbas, except in company with Pekuah, Imlac, and the aſtronomer, whoſe lively and inſtructive converſation always found new ſubjects, and prevented the fatal vacuity which Nekayah dreaded; yet

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yet could not all her endeavours ſtop the increaſing ill: the conſtraint, which both the princeſs and Dinarbas impoſed on themſelves, ſerved only to augment their mutual eſteem, and conſequently defeated their intentions.

Imlac, without penetrating the cauſe of an uneaſineſs which he had long perceived in the princeſs, imagined the activity of her mind wanted new objects; and that fatigued with always ſeeing the ſame things, and purſuing the ſame topics, ſhe was weary of her ſituation, and of all that ſurrounded her. He therefore endeavoured to find out ſome novelty that might fix her attention; and having been himſelf greatly delighted with the converſation of the prieſt who had pronounced the funeral oration of Dinarbas; he entreated leave of the prin-

ceſs to introduce him to her. Nekayah gladly accepted the propoſal: his diſcourſe on that memorable day was deeply engraved on her mind, and ſhe had often wiſhed for an opportunity of converſing with him.

Elphenor was ſurpriſed at the propoſal of Imlac. "Immerſed as I have been for more than forty years," ſaid he, "in the ſtudies neceſſary to my profeſſion, what entertainment can my converſation afford to youth and beauty, gaiety and wit? Your lady will behold in me a man, who has given up all connexions in this world, except with thoſe individuals whoſe miſeries lead them to apply to me for aſſiſtance. I have been long diſuſed to the ſociety of the fortunate: however, I will neither refuſe the ſolicitations of kindneſs,

kindneſs, nor the requeſt of curioſity: I will accompany you whenever you command me."

CHAP. XVI.

ADVANTAGES AND DISADVANTAGES OF THE SACERDOTAL STATION.

THE princeſs, Pekuah and the aſtronomer, were waiting with impatience for the arrival of Imlac with the prieſt: at their entrance, the princeſs roſe and reſpectfully ſaluted Elphenor: he returned her courteſy with a modeſt, but not ſervile humility; and the converſation ſoon became general: it turned on the happy event which had reſtored Dinarbas to his friends; and the princeſs took occaſion to beſtow the warmeſt praiſes on the oration pronounced by Elphenor. "Lady," anſwered he, "whatever impreſſion my words may have made on the aſſembly, you are not to

attribute it to the powers of eloquence. I will not, by a falſe delicacy, deny that I have been ſometimes flattered with exciting the applauſes of my auditors, and that I have paſſed days and nights in ſtudying to deſerve them; but my late theme was of itſelf ſufficient to intereſt thoſe who heard me, and the hearts of all the aſſembly felt more than the moſt ſtudied diſcourſe could inſpire. If they approved of my words, it was becauſe they perceived my feelings were congenial with their own: in courts and in great cities, the flowers of eloquence may be employed, with ſucceſsful ſeduction, to perſuade the multitude into an admiration of the imaginary virtues and the nugatory exploits of thoſe whom we are commanded to celebrate: the veil of dignity which conceals them from the people, the uncertainty of opinions

which diſguiſes them amongſt their equals, favour the deception, and hide the falſity of the orator. But in a place like this, where every one had been witneſs of the life, and could almoſt dive into the heart of him whom I undertook to propoſe as a model for their imitation, ornament would have been vain, and deceit uſeleſs: beſides, I have long ſince given up the honours of elocution; and all my preſent aim is, as far as mortal frailty will admit, to pay due homage to truth, and to ſeize every opportunity of conveying inſtruction and conſolation to thoſe committed to my care."

"This is the nobleſt of all aims," replied the princeſs, "and the only one really worthy of the good and the enlightened: your occupations, venerable Elphenor! are ſo far above the common purſuits

purſuits of mankind, that we cannot but conſider you in a ſtate infinitely ſuperior to the reſt of the inhabitants of this globe. What other profeſſion conſecrates itſelf wholly to the ſervice of the Divinity, and to the comfort of our fellow creatures?"

"My profeſſion," anſwered the ſage, "is certainly deſerving of reverence and protection; but where is the ſtate of life in which a man cannot meditate on the power and goodneſs of the Deity? in which he cannot aſſiſt and inſtruct other human beings? It is true, we are peculiarly ſet apart for theſe duties; but do we always perform them? If we do not, how far more guilty are we than the reſt of mortals; who have other employments, other avocations to divert their attention? Senſible of the awful charge committed

committed to our care, how poignant muſt be our remorſe, if we have omitted the means of guiding our diſciples, if we have led them aſtray by falſe maxims or bad example—— !"

Here Elphenor made a ſhort pauſe, but ſoon added, with unuſual warmth, ——"And where is the inſtructor who has nothing of this kind with which to reproach himſelf? Yet let me add, whatever may be the faults, whatever the negligence of the members of our order, we are often too ſeverely puniſhed by the ſtrictures of the world: the ſmalleſt error in our conduct, the ſmalleſt weakneſs in our nature is harſhly condemned, or cruelly ridiculed by the multitude, whoſe eyes, ever open to the failings of their fellow creatures, are particularly intent on ours. We often deſerve

ſerve blame, I confeſs, and mankind has the ſame right to cenſure us, as the other inhabitants of the globe; but at leaſt let their cenſure be equally diſtributed, and let not a larger ſhare than we deſerve fall on our heads. Let them conſider, that however our thoughts are raiſed to heaven, our origin is the ſame as theirs; that we have the ſame inclinations, the ſame paſſions as themſelves; and whether the habits and reſtraints of the clerical life give us greater means of reſiſting them or not, is to me uncertain: either therefore the whole world is unjuſt, or our profeſſion has no advantages ſuperior to thoſe of other men."

"You have at leaſt," ſaid Imlac, "the advantage of being and having been in every age, and in every nation, the claſs of men to whom every one has applied for

counſel, and whom the greater number have obeyed without heſitation. You enjoy the moſt flattering of all diſtinctions, that of reſpect; and you exerciſe the moſt powerful of all juriſdictions, for your empire is exerciſed over the mind: your influence has been equally felt in the great revolutions of kingdoms, and in the management of domeſtic concerns. While you enjoy theſe diſtinguiſhed prerogatives, can you wonder that envy ſhould attack you, or that mankind, naturally impatient of ſubjection, ſhould take the firſt opportunity of emancipating itſelf from that reſpect, to which it ſubmits with pain, becauſe enjoined as a duty."

"Theſe very prerogatives," anſwered Elphenor, "are the greateſt enemies that

that we have to fear: dazzled with the ſpecious titles laviſhed on us by the world, convinced of the real advantages to be reaped from power and influence, pride has taken poſſeſſion of ſo many individuals among us, that cenſure has often called it the diſtinctive character of our order; and as ſimplicity and truth have only power to govern rational minds, many of us who have aimed at univerſal dominion, have thought it neceſſary to employ other means to catch the greater number. We have had recourſe to the aſſiſtance of pomp and luxury to command the reſpect of the vain, and have armed ourſelves with all the terrors of ſuperſtition to ſubdue the ignorant, the fearful, and the weak. Such have been the errors into which ambition

ambition has led us, errors more hurtful to mankind, than all the deſtruction which has followed the ſword of the General, or the projects of the Stateſman."

CHAP.

CHAP. XVII.

DANGER OF FANATICISM.

NEKAYAH, delighted with the candour of Elphenor, told him that ſhe was aſſured he had no reaſon to reproach himſelf with the ills mankind had ſuffered by men of his order; and that ſhe doubted not but many others, though they might not have attained to the height of beneficence and exemplary conduct which diſtinguiſhed him, yet had, to the beſt of their knowledge, fulfilled the duty of their ſtation.

"Indeed, Lady," anſwered the ſage, "I have known many to whom I have looked up with reverence, many who have ſubdued their paſſions with heroiſm, and

and who have devoted themſelves entirely to their functions; I have ſeen amongſt my brethren ſome examples of uncommon fortitude, ſome who in times of that moſt dreadful ſcourge of human nature, general peſtilence, have ſteadfaſtly remained with their diſciples to encourage and conſole them, when univerſal terror had broken even the ties of blood, and when the fear of death alone reigned with deſpotic ſway. I have known others who, firm in the cauſe of religion, have ſacrificed their life to their belief: but here much diſtinction is to be made: obſtinately attached to his opinion, a man often miſtakes hypotheſis for truth: and will often go as far in its defence. Every religion has had its martyrs, whoſe deaths frequently inſpire us with leſs admiration of their conſtancy, than abhorrence

abhorrence of the cruelty of their intolerant perſecutors."

"Sir," ſaid the aſtronomer, "your diſcourſe convinces me not only of your ſincerity, but of your judgment: I am therefore perſuaded you will forgive me, if I aſk you whether your piety is not often ſhocked, and your underſtanding diſguſted, at finding yourſelf obliged by the laws of Abiſſinia, not only to practiſe, but to enjoin to others, ſome ceremonies which you cannot approve. Are you not grieved to find, that many of the more enlightened part of your diſciples doubt of the moſt eſſential truths of our religion, on account of the acceſſory circumſtances invented by man? and to ſee that the lower claſs of thoſe committed to your care, embrace equally the practices of exalted piety and of

ſenſeleſs

ſenſeleſs fanaticiſm, while with affecting, though miſtaken zeal, they follow blindly every error into which cuſtom compels you to lead them?"

"That I have felt all the ſentiments you now deſcribe," replied Elphenor, "you will ſcarcely believe, when you ſee me purſue the practices which you ſo juſtly diſapprove; yet nothing is more true. I venerate the unſullied purity of religion, and lament that it ſhould be encompaſſed with the veil of ſuperſtition; but ſome ceremonies are neceſſary, and they who have endeavoured to diveſt it totally of ſuch, have found that reverence has been laid aſide, and reſpect forgotten, while fanaticiſm has taken the ſame hold of the ignorant, though it has aſſumed a different form. Error is natural to man: the wayward mind

mind will ever ſubſtitute ſuperſtition for devotion, and ſophiſtry for philoſophy. Where can you ſee this more exemplified than in the ſcience which you have made your particular ſtudy? During how many ages has not the ſtrangeſt of all errors, judicial aſtrology, prevailed over the ſenſes of man, while the demonſtrations of aſtronomical truth have been neglected? With reſpect to thoſe, whom you call the more enlightened part of my hearers, who condemn the whole of religion becauſe ſome acceſſory circumſtances are faulty, they have likewiſe their incomprehenſible tenets and their particular fanaticiſm; and it has been juſtly remarked, that none is more credulous than the unbeliever."

"Alas!" rejoined Nekayah, "who would madly give up the only conſola-

tion

tion in the time of affliction, the only refuge for grief, the only calmer of inquietude? Without the aiding power of religion, we ſhould be abandoned to deſpair—what other means could we find to conquer thoſe ſentiments and ſubdue thoſe afflictions which give way only to the prevalence of devotion."

"It is certain," anſwered the ſage, "religion is the univerſal and the only true conſoler; yet I muſt add, that from this maxim, true as it is, often ſprings a moſt fatal error: the mind, weakened by affliction, falls more eaſily a victim to the baneful influence of fanaticiſm; and when once it has begun to wander in the gloomy manſions of that deſtructive phantom, its energy is wholly loſt, and it is conducted by its haughty ruler amid the mazes of deception, till it loſes not only

only the hope, but even the desire of returning happiness."

"My situation has often afforded me examples of this truth; and I have been so much convinced of the danger, that, whenever the afflicted apply to me, after I have exhorted them to hope in the beneficence of that Being, who can raise the humble from the dust, calm every discordant passion, and restore peace and tranquillity to the bosom lacerated by disappointed ambition or hopeless love, I always counsel them to avoid meditation, to fly from solitude, as the most pernicious of evils, and seek in employment a refuge from morbid care."

"The greatest of all mental afflictions, the consciousness of guilt, may be lessened by deprecating the wrath of offended Heaven, and by the exercise of active

virtue; but to ſubſtitute indolent fanaticiſm for criminal purſuits, is only exchanging one paſſion for another, and loſing thoſe precious moments which a merciful Deity has granted for expiatory repentance."

CHAP. XVIII.

TROUBLES IN ABISSINIA.

NEKAYAH was ſtruck with the advice of Elphenor, and felt the neceſſity of exerciſing the virtues he recommended.

The time now approached which had been fixed for the departure of Dinarbas, and every motive engaged him to haſten it: he ſelected only a few horſemen to accompany him, that he might not leave the fortreſs unprovided in caſe of a ſecond attack, and, to the regret of the whole garriſon, ſet forward on an expedition of which the ſucceſs was uncertain.

The firſt days of his abſence were ſpent by the princeſs in reflections on her conduct; and theſe reflections being naturally conſolatory, ſhe applauded her firmneſs, and hoped that returning tranquillity would ſoon be the reward of the ſacrifice which ſhe had made: but after ſome time paſſed in theſe thoughts, which were only interrupted by the uſual occurrences of ſociety, ſhe felt every hour increaſing wearineſs. Unwilling to ſuppoſe her victory incomplete, ſhe attributed her anxiety and reſtleſſneſs to the uncertainty of her fate, to the ſituation of her brother, to a thouſand cauſes, none of which had occurred to her a few days before. One morning, as ſhe was immerſed in theſe contemplations, Pekuah entered, and informed her that the meſſenger, diſpatched to the court of Abiſſinia, was returned, and

and desired admittance. The princess was alarmed at this intelligence: for how could she quit the fortress and return to the happy valley, without her brother?

The messenger, after he had prostrated himself before Nekayah, delivered to her letters directed to the prince, which she received and placed beside her on the sofa: he then, by her command, related, that being arrived at Gonthar, the capital of Abissinia, he had found an universal confusion spread over the city. "The second and third sons," said he, "of your glorious father, Sarza and Menas, have rebelled against him, and the venerable monarch is almost a prisoner in his court: these princes, with whose ambitious characters you are not unacquainted, found means to escape from the happy

valley by the ſame paſſage which prince Raſſelas had made: they have raiſed a conſiderable army, and are already maſters of the fertile province of Amhara. The emperor, on hearing of their revolt, took arms with celerity and marched againſt them, having firſt obliged his eldeſt ſon Zengis to accompany him and head the cavalry; but this unfortunate prince being lately killed in a ſkirmiſh with ſome of the inſurgents, grief and deſpair have taken poſſeſſion of the heart of the emperor, who has returned to his capital ſurrounded by his beſt troops, leaving the reſt under the command of his generals in the field."

When he received the letter of prince Raſſelas, he burſt into tears, and ſaid—"I pardon him for leaving the happy valley,

valley, though, had he not diveſted himſelf of his obedience to his ſovereign and father, Sarza and Menas would never have dared to attempt an eſcape ſuperior to their courage and to their penetration. Go to Raſſelas, command him to come to me immediately and expiate his fault by the defence of his father: let Nekayah remain where ſhe now is; but recommend to them both a total ſilence on their rank, as neceſſary in the preſent circumſtances, leſt Raſſelas ſhould be intercepted by his rebellious brothers. My further inſtructions to him, and the order for the governor of the fortreſs to ſet him at liberty, ſhall be delivered to thee before thy departure." "Theſe are the papers, lady! and the commands of our ſovereign: I am not ſurpriſed at the aſtoniſhment which I perceive in your looks: the rebellion of the princes

has been ſudden, and is conducted with ſuch art as to prevent all communication between the capital and the frontiers: I had the utmoſt difficulty to eſcape their guards; but I will not trouble you with a recital of the various diſguiſes I have employed to elude their vigilance."

CHAP.

CHAP. XIX.

THE SAME SUBJECT CONTINUED.

THE princeſs felt deeply the affliction of her father, and the misfortunes of the ſtate: ſhe reflected ſeriouſly on the ſhare ſhe had in cauſing them, and lamented her total inability of being uſeful to the emperor: ſhe found herſelf deſtitute of all aſſiſtance: Raſſelas was abſent, and in a ſituation that made it impoſſible to eſtimate the time of his return: Dinarbas was, in compliance with her wiſhes, departed in ſearch of him; and ſhe was deprived of the preſent aid of that young warrior, without knowing whether he might ſucceed in finding the prince: ſhe was equally perplexed to know what directions ought

to be given to Amalphis in the preſent emergency. Pekuah conjured her to open the packet addreſſed to Raſſelas; but ſhe firmly refuſed. "My dear Pekuah," ſaid the princeſs," an action which in itſelf is blameable can never be juſtified by the lawfulneſs of the motive: to open a letter addreſſed to another, is a breach of confidence, which political reaſons may authorize, but which honour and delicacy muſt ever reject. I know not what orders the emperor may have given to Raſſelas: I know his commands to me, and will obey them."

The princeſs then ordered the meſſenger to repair to Amalphis, and inform him of the rebellion, and of every thing that he was permitted to tell; of her intention of remaining with Zilia, to be in ſafety from the horrors of war, and of the com-

mands impoſed on Raſſelas by his ſovereign, to fly to his aſſiſtance.

Amalphis ſoon received from various perſons the ſame intelligence of the flame which had made ſuch rapid progreſs in Abiſſinia. Precautions may be obſerved, and reſpected for a ſhort time by a numerous army; but that will not remain a ſecret which many are enjoined to keep, and many intereſted to divulge. Not having received any inſtructions from the emperor, he was uncertain how to act; for deſpotic power will not even be ſerved againſt its commands: he was likewiſe informed, that a ſtrong body of the enemy's troops had cut off all communication with the capital: the fortreſs which he commanded, could not make a ſufficient defence againſt the army of the princes, if they advanced to

attack it; and the Egyptians might inveſt it during his abſence, if he attempted to march to the aſſiſtance of the emperor. Duty and prudence both determined him not to abandon his poſt, but to wait the event with patience.

Every day, however, increaſed the anxiety of Amalphis, and redoubled the agitation of Nekayah. New reports of the ſucceſs of the princes, and of the want of conduct of the royal army, ſucceeded each other; but in the midſt of their inquietudes, they had the ſatisfaction of receiving an embaſſy ſent by the new Baſſa of Cairo, to make excuſes to the governor for the hoſtilities committed by the Egyptians under the influence of his predeceſſor. The Sultan had no ſooner been informed of this unauthorized war, than he puniſhed the ambi-

tious

tious Baſſa, and appointed another, who was directed to make reparation for the injuries, to reſtore the priſoners, and chaſtiſe the delinquents. The envoy informed Amalphis, that a large body of Turkiſh horſe had been ſent to enforce the orders of the ſultan againſt the Egyptians and Arabs, who had ſo raſhly enliſted themſelves under the ſtandard of the late Baſſa. Amalphis informed him what priſoners had been made in his diſtrict, and particularly mentioned Raſſelas as having been taken in the ſally.

The envoy promiſed that the moſt diligent enquiries ſhould be made; and Amalphis, Nekayah, and Zilia conceived the warmeſt hopes of the approaching liberty of Raſſelas.

CHAP.

CHAP. XX.

THE PRINCE GIVES PROOF OF REAL COURAGE.

RASSELAS had been now ſeveral months in confinement, and, from comparing in his mind the various conditions of life, and calculating the reſources of reſignation and philoſophy, he had reaſoned himſelf into a ſtate of tranquillity nearly reſembling content. The ſlaves who ſerved him had again relapſed into the obſtinate ſilence which they had been enjoined by their maſter; but Raſſelas at length perceived an uneaſineſs, and even a terror in their looks, of which he in vain enquired the cauſe.

One

One day he was ſurpriſed to find that at the uſual hour of repaſt no nouriſhment was brought him, and felt great uneaſineſs when night drew near and no one appeared: he liſtened, but could not hear the accuſtomed ſound of the voices of the ſlaves: no light was reflected on the ground from the narrow window of their chamber, which was under his own: he called to them, but received no anſwer: at length he thought he heard the noiſe of footſteps: he repeated his call, when the ſlave, whoſe companion had not returned that day with the uſual proviſions from the valley, and who was gone out to ſeek him, again entered the tower, but being alone would not enter the chamber of Raſſelas, leſt his priſoner ſhould attempt the recovery of his liberty. The prince paſſed the night without ſleep, and at break of day perceived the

ſlave

ſlave departing from the tower: in vain did he call to him, the ſlave only haſtened his pace towards the valley. Raſſelas compoſed himſelf with the idea that he was probably gone to ſeek proviſions, and that the negligence of the other ſlave, in not returning the day before, had been the cauſe of his remaining that day without food; but this day, like the former, being ſpent in vain expectation, the ſolicitude of the prince was now changed into apprehenſion of the moſt horrid of deaths. All was ſilent and deſolate around him; darkneſs came on without the conſoling proſpect of reſt, and the laſt dreadful hour of fate ſeemed to draw near without the hopes of relief or the balm of pity.

Raſſelas had faced death with intrepidity in the rage of battle, but its preſent ſilent and cold approaches were far different:

rent: a greater ſhare of courage was here neceſſary to ſubdue, unaided by the voice of glory, the horrors of diſſolution, and a more exalted reſignation muſt inſpire him, to abandon every tie that can endear exiſtence, without giving the laſt counſels, and without taking the laſt farewell.

Yet had the prince fortitude ſufficient to reſign himſelf to the will of Heaven, and to await, without impatience, the cloſe of this ſcene of ſolitary wo.

Sleep, which flies from agitation, may yet naturally follow reſignation. Raſſelas had paſſed ſome time in the calm of oblivion, when an unuſual noiſe awakened him, and he had ſcarcely time to riſe before he ſaw his chamber door burſt open, and ſeveral armed Turks enter his apartment: their chief informed him that they were ſent for his deliverance, and had orders

ders to conduct him to the fortress commanded by Amalphis.

He told him the resentment of the sultan, and the injunctions he had laid on his troops to make diligent search after the prisoners, and informed him they had discovered his retreat by intercepting the slaves: the first, he said, would not betray his trust, but the second, more fearful or more compassionate, had guided them to the path by which alone the tower was accessible.

CHAP. XXI.

THE PRINCE RETURNS TO THE FORTRESS.

IDEAS long baniſhed from the mind of Raſſelas, or conſidered by him merely as illuſions, now returned with new-acquired force: he ſeemed to endeavour to retrieve in a moment all the time he had loſt in ſolitude; he crowded queſtion on queſtion, but ſoon had his attention wholly engroſſed by the intelligence which the Turks gave him of the rebellion of his brothers.

Grief and remorſe took poſſeſſion of all his faculties, and, without knowing the manner of the eſcape of the princes, or thinking

thinking on the reproaches of his father, he already condemned himſelf for having, though from innocent motives, ſet them the example of diſobedience: he was now more than ever convinced of the evils ariſing from a capricious love of change, and of the neceſſity that every man ſhould be content with the ſtation in which he is placed. "To my own reſtleſs diſpoſition," ſaid Raſſelas to himſelf, "I owe the humiliation of fruitleſs enquiry, the diſgrace and wearineſs of impriſonment, the pangs of hopeleſs love, and the remorſe of not only having deſtroyed the peace of my father and of my country, but of having driven my brothers into the moſt odious crimes."

The prince, in conſequence of theſe reflections, entreated the Turks to haſten their

their march, till with aſtoniſhing rapidity they arrived at the fortreſs commanded by Amalphis: here Raſſelas heard a diſtinct account of the rebellion of his brothers, and received the letter of the emperor from the princeſs, who anxiouſly enquired of Raſſelas whether he owed his liberty to Dnarbas, relating to him the exertions of friendſhip in that young warrior. The prince felt all the warmth of gratitude and affection, and bitterly regretted the abſence of his generous friend: he then haſtily read over the letters that explained to him the preſent ſtate of his ſovereign, who, after having tenderly reproached him for abandoning the happy valley, conjured him to come to his aſſiſtance, take the command of the army, and aſſume the regal power. "I am too old," ſays the emperor, "to direct

rect the thunderbolts of war, or to hold the balance of juſtice: come and receive the imperial diadem from the hand of thy father: conquer and puniſh thy rebellious brothers, whom blind affection might lead me to ſpare: let Nekayah remain with the brave Amalphis, whoſe virtues and ſervices have been long known to me, and whom long ſince I ſhould have promoted to higher employments, had I not conſidered his uſefulneſs on the frontiers: his fidelity is approved, yet make him not acquainted with thy rank, or that of thy ſiſter: I do not think he would betray you to Sarza; but it would not be prudent to give him ſo great a claim to reward, as the known protection of a ſon and daughter of the emperor of Abiſſinia."

This letter made a ſingular impreſſion

on

on Raſſelas: he venerated his father, and was averſe to commit a ſecond time the fault of diſobedience: yet his humanity was ſhocked at the idea of depriving his brothers of their right of ſucceſſion; and he recoiled with horror from the thoughts of their puniſhment. His generoſity was equally diſguſted at the diffidence and unthankfulneſs ſhewn by the emperor towards a man, whoſe fidelity he confeſſed, and whoſe bravery he admired. The prince then peruſed the imperial mandate, which he was to deliver to Amalphis, wherein the governor was informed that Raſſelas and Nekayah where the children of one of the emperor's favourite emirs; that Raſſelas was to have permiſſion to repair immediately to court, and that Nekayah was to remain under the protection of the governor.

The

The prince, having debated an inſtant in his own mind, now thought himſelf at liberty to conſult his inclinations: all his filial deference for a father could not induce him to imitate his ingratitude; he ſought the good old warrior, delivered to him the emperor's mandate, and ſpoke thus.

" I muſt depart, Amalphis, and have not words to expreſs my ſenſe of the important ſervices which you have done me: to you I owe, not only protection and ſupport, but inſtruction and kindneſs: without you I ſhould have nothing at preſent to offer to the emperor but raſh and unſkilful valour, or at beſt but idle theory without practice. You have taught me the only true philoſophy, reſignation and patience: I leave you overwhelmed with obligations,

obligations, yet I muſt entreat you to add one more, and that the greateſt which you have in your power to confer: promiſe to make me happy in the poſſeſſion of Zilia; let me be aſſured by your unerring faith, that you will conſent ſhe ſhall be my wife, when the troubles of Abiſſinia are appeaſed, and I ſhall depart contented."

Amalphis read the emperor's mandate, reſpectfully kiſſed the ſignature, and ſaid, "My ſovereign's orders ſhall be obeyed—as for your requeſt, Sir, I thank you for the honour you are diſpoſed to confer on my family; but, contrary to the cuſtom of our country, I diſclaim all right over the choice of Zilia: if ſhe conſents, I ſhall be happy to beſtow her on a man, whoſe conduct and principles I have ever

eſteemed, and whoſe kindneſs I am ambitious to preſerve: permit me to conſult her inclinations; Zilia is ſincere, and will ſoon determine my anſwer."

CHAP.

CHAP. XXII.

THE POWER OF ARTIFICE.

ZILIA was neither unacquainted with the ſentiments of Raſſelas, nor inſenſible to them: ſhe had indeed endeavoured to ſuppreſs her ſenſibility, becauſe ſhe could ſee no reaſon for the concealment of his rank from her, and none to prevent his demanding her of Amalphis, whom ſhe informed of all that had paſt in her mind on this occaſion, freely ſubmitting to him what anſwer ſhould be given to Raſſelas.

Amalphis ſmiled, and, introducing Raſſelas, acceded to every hope of their mutual affection, with tears of paternal benediction.

Nekayah took her brother aſide, and imparted to him all her converſations with Dinarbas: he forbore to make remarks on her ſtory; for happineſs cannot eaſily conſole, and has no right to upbraid diſappointment.

After a few moments given to kindneſs and gratitude, Raſſelas quitted the fortreſs, and, conducted by the meſſenger, whoſe precautions for avoiding a diſcovery were again ſucceſsful, arrived at Gonthar, the capital of the kingdom of Abiſſinia. He found the city in a general conſternation, though the forces of the princes were ſtill at a conſiderable diſtance. The emperor, ſurrounded by a few aged counſellors, who had never diſtinguiſhed themſelves in their youth, and whoſe timidity and indolence had increaſed with their years, was divided between

between fear and anger: the puniſhment of the rebel princes was alone the theme of debate, while every meaſure was taken to guard againſt their approach.

In the mean time, deſertions were frequent in the royal army, the chiefs of which were tyrannical without firmneſs, and profuſe without liberality: their pomp and magnificence demanded continual ſupplies, and exhauſted the province in which they were encamped: they did not chooſe to hazard either their reputation or their ſafety in a general engagement, and they were uſually defeated in the ſkirmiſhes with which they were perpetually harraſſed by the princes. Had theſe continued to conduct themſelves with diſcernment, and profited by the advantages daily given them, they would have made the moſt

rapid progreſs; but diviſion had taken poſſeſſion of their camp. Sarza was of a haughty and violent temper; ſudden in his reſolves, and uncertain in their execution; prodigal even to madneſs, and openly avowing the moſt reprehenſible inclinations, which he ſpared no means to gratify; impatiently deſirous of attaining his end, yet neglecting in the arms of pleaſure, the ſteps neceſſary for obtaining ſucceſs.

Menas, with no leſs ambition, had a more regular plan and more apparent modeſty: his vices were more cautiouſly concealed from the eye of public ſtricture, and his love of pleaſure was flattered by the hopes of a crown, which would put him in poſſeſſion of all he could deſire: he acted apparently for his brother, and induſtriouſly gave out that

that he had no other wiſh than to place the diadem on the head of Sarza; yet he laboured to form a party, that might ſupport him in his pretenſions, when his brother by his imprudence ſhould have loſt the affections of the people; which he thought muſt inevitably happen, on his aſcending the throne of Abiſſinia. Though at preſent the minds of the multitude were much more favourable to the ſplendid Sarza than to the cautious *Menas*, as the exterior accompliſhments of the former were more ſtriking, his temerity being denominated heroiſm, and his love of pleaſure popularity, yet the ſteps of Menas towards power, were more ſure; and as he had been the inſtigator of the attempt, ſo he was the ſupporter of it; though all the nation

conſidered Sarza as the only author of the enterprize.

Such were the enemies whom Raſſelas was commanded by his father to oppoſe, and theſe enemies his own brothers!

As ſoon as he arrived at the camp, he was inveſted by the generals with the ſupreme command: his firſt care was to introduce diſcipline and frugality among the troops: he ſucceeded in his attempt without loſing their affection; and ſet them that example which virtue or ſhame obliged them to follow. When he thought his army ſufficiently diſciplined to face that of the enemy, he advanced towards the kingdom of Amhara, and met the rebels on a large plain near the city of Bagemder;

Bagemder; where he ordered his troops to halt, and having formed them into order of battle, ſent a meſſenger to demand a conference with his brothers.

CHAP. XXIII.

RASSELAS ENDEAVOURS TO PRODUCE A RECONCILIATION.

THE two princes advanced to meet Raſſelas into the middle of the plain, and, after a royal pavilion had been erected, entreated him to enter; but Raſſelas declined the offer, and inſiſted on their conference being held in the open air, and in ſight of the two armies.

He began by an enquiry into the cauſe of their impious rebellion, and received for anſwer, the uſual pretences for inſurrection, complaints of the emperor, artfully veiled in reſpectful terms, open accuſations

accuſations of his favourites and miniſters, zeal for the public good, and dread of increaſing evils.

Raſſelas replied, that they were ſons and ſubjects of the emperor, and that, whatever might be the faults of government, they were not authorized, either by the nation, or by its chief, to attempt a reformation: he entered deeply into conſiderations of the reſpect due to the monarch and the father; of the baneful influence of the ſpirit of mutiny; and of the danger of foreign invaſion, while the arms of Abiſſinia were turned againſt herſelf. He finiſhed by conjuring the princes to return to their duty, and by accuſing himſelf of having, by his departure from the happy valley, given them the firſt example of diſobedience: he promiſed them unconditional par-

don, and a general amneſty to their troops.

Sarza was affected at the diſcourſe of Raſſelas, which was ſometimes pathetic and ſometimes forcible, and ſeemed willing to enter into a treaty of accommodation, of which he deferred the execution till the next day, by the advice of Menas.

The different ſentiments of the brothers had not eſcaped the obſervation of Raſſelas: he knew the character of each, and felt all that was to be apprehended from the dangerous influence of Menas. He retired into his tent, hopeleſs of reconciliation, the expectation of which was general in the two armies; but Raſſelas knew that Sarza was only to be prevailed on by ſudden ſtarts of conviction,

tion, and that, if he delayed to follow the momentary ray of virtue, he became the victim of the firſt ſeducer whoſe intereſt it was to preſent a different counſel in a plauſible light: he wanted that firmneſs, without which virtue is uſeleſs, and underſtanding merely an illuſion.

Theſe reflections diſtreſſed the prince: whenever he turned his thoughts on the continuation of the war, he ſaw nothing but horror, whether in conqueſt or defeat: ſometimes however he would think that he had conceived too harſh an opinion of the character of Menas, and ſometimes he flattered himſelf that Sarza would have ſufficient energy to withſtand his inſinuations.

As he was ſeated in his tent, waiting with impatience for the morning, a ſtranger was announced whom he perceived,

through the diſguiſe that covered him, to be his brother Menas: he commanded his attendants to withdraw, and then enquired the occaſion of his viſit.

"Thou mayeſt ſee, Raſſelas," ſaid Menas, "the confidence I place in thy generoſity: I come to treat with thee, and to free myſelf from every ſuſpicion that may have ariſen in thy breaſt againſt me: thou knoweſt the headſtrong diſpoſition of Sarza: ambition and ill counſellors enflamed him with a deſire of ſeizing the reins of government, and encloſing his father in the palace of the valley, there to finiſh his days in peaceful pleaſures. After vainly endeavouring to diſſuade him from an enterprize, which, whatever might be its motive, muſt always have the appearance of diſobedience, I offered to accompany him, flat-

tering myſelf that I ſhould be able to ſet ſome bounds to the impetuoſity of his temper, and ſave both my father and the nation from the tempeſt which menaced them. Hitherto I have ſo far ſucceeded, as to prevent unneceſſary effuſion of blood, and my brother has now reduced his ambitious ſchemes to a redreſs of grievances, and change of bad miniſters, particularly ſince you have joined your efforts to mine; for I have obſerved, ſince yeſterday's conference, that he is more than ever diſpoſed to follow my advice, and ſubmit himſelf to our offended father on the conditions I have mentioned. Your own conduct proves that you were wearied and indignant at the confinement in the valley; we intend to exact from our father a promiſe that no ſon of Abiſſinia ſhall be again reduced to that ſtate of reſtraint

and

and inaction, and to entreat that he will beſtow on us employments, of which we may without vanity declare ourſelves to be more worthy than the indolent and pernicious miniſters by whom he is ſurrounded. My deſire is that you will join us in this requeſt; you are leſs odious to our father, and may more eaſily prevail: if you perſiſt in refuſing an union ſo neceſſary to our general welfare, even ſhould conqueſt ſmile on your arms, you will have not only the remorſe of having deſtroyed your brothers, but will expoſe yourſelf to the artful ſnares and malicious envy of a court: your triumph will be ſhort, and your ruin certain."

"Brother!" replied the prince, "I wiſh we could with juſtice ſay that blood has been ſpared—have you forgotten the death

death of Zengis? I am grieved to be compelled to reproach you with it; but ſhould be far more grieved were my future life to be poiſoned with a like reproach: yet mine would be the crime of neceſſity; yours has been that of choice."

"I hope, Menas, thou doſt not even thyſelf ſuſpect me of being capable of accepting thy propoſals; my father can have no worſe miniſters than rebels; and were I to perſuade him to receive you into his councils, I ſhould render myſelf an accomplice of your crime. If you will return to your duty, your ſubmiſſion muſt be unconditional, and ſo will be your pardon: I truſt theſe conſiderations may have their due weight: to-morrow's conference, or to-morrow's battle, decides your deſtiny."

Raſſelas

Raſſelas ſaid no more, but commanded his guards to conduct the prince in ſafety to his tents.

CHAP.

CHAP. XXIV.

VICTORY AND GRATITUDE TO THE CONQUEROR.

THE next morning, by break of day, the two armies appeared as before, drawn up in order of battle, and the conference was resumed.

Menas, who had reason, from the firmness he observed in Rassélas, to apprehend that a general engagement would not be favourable to the rebels, had by this time changed his opinion, or at least wished to amuse his brother with the prospect of a reconciliation; but Sarza's impetuosity now took place of his returning affection: he broke the conference, gave the signal of battle, and scarcely

ſcarcely left Raſſelas time to ſet himſelf at the head of his army before he attacked him with impetuoſity.

The prince defended himſelf with intrepidity and ſkill, and his troops better diſciplined, though inferior in number to the enemy, ſeconded his wiſhes: he had particularly commanded his ſoldiers to ſpare the lives of the princes. Sarza was taken priſoner, but Menas eſcaped by flight: a part of the army ſurrendered, and the reſt were diſperſed.

Raſſelas returned to Gonthar, and laid the trophies of victory at his father's feet: he with difficulty obtained the pardon of Sarza, whom the emperor had reſolved to ſacrifice to his reſentment, or rather to the counſels of his miniſters. At length, in conſideration of

of the ſervices and ſupplications of Raſſelas, he decreed that Sarza ſhould return to the happy valley, accompanied with a ſtrong guard, by which he was to be continually ſurrounded.

The emperor then took the diadem from his head, and would have placed it on that of Raſſelas, but the prince reſolutely refuſed to accept it, and declared his intention of retiring to the happy valley, whence he would never more depart, except by the expreſs commands of the emperor, and in the greateſt exigencies of the ſtate.

The emperor at firſt combated his reſolution with gratitude and tenderneſs, but finding Raſſelas ſteady in his determination, and attending himſelf to the repreſentations of his favourites, who were

were not ſorry for the prince's departure, he at length conſented to his retreat, loading him with riches and honours.

Raſſelas, before he departed, gave his father an account of Imlac and the Aſtronomer, and deſired that they might be permitted to accompany his ſiſter and her attendant to the happy valley.

He recommended Amalphis to the emperor, who promiſed to reward his ſervices: he likewiſe informed him of his own engagement with Zilia, requeſting permiſſion to conclude a marriage, which, though contrary to the cuſtom of Abiſſinia, might be authoriſed by the approbation of the emperor, and would add happineſs to his retirement. To this he obtained no other anſwer than vague promiſes

miſes of compliance, when the troubles of the ſtate ſhould be perfectly appeaſed, which promiſes his father never meant to fulfil.

By the unaccountable deſire of ſecrecy in matters of no avail, which forms all the policy of weak governments, aſſiſted by the inviſibility of deſpotic princes and their families, the perſon and hiſtory of Raſſelas were unknown, though his actions could not be concealed. It was generally underſtood in Abiſſinia, that one of the king's ſons had headed the army and gained a deciſive victory; that he was to return to the happy valley, whence they ſuppoſed he had been taken for the conduct of the war; but no more was known, and no further enquiries were made.

Raſſelas however received from his troops

troops the moſt ſincere teſtimonies of affection and regret. The man who has ſhared the dangers of his general in the field, is neither ignorant of his true character, nor will be ſilent on a ſubject ſo intereſting to his own honour. The ſoldiers idolized the valour, and reſpected the prudence of Raſſelas, and even declared they could not ſerve under another commander, after having followed the orders of their beloved prince.

CHAP. XXV.

RETROSPECT OF A LIFE OF DISSIPATION.

THE prince wiſhed to make a viſit to the fortreſs before he devoted himſelf to laſting ſecluſion; but the emperor having expreſſed a deſire that he would loſe no time to accompany his brother Sarza, who was conſidered as a priſoner of ſtate, he departed from Gonthar, and ſoon arrived at the happy valley.

It is difficult to expreſs the ſentiments of Raſſelas when the maſſy gates, which ſeparate the valley from the reſt of the univerſe, cloſed behind him. Amalphis and his ſon, Imlac, the aſtronomer, and Nekayah, but above the reſt Zilia, pre-

ſented themſelves forcibly to his mind: he found as much reſolution was neceſſary in this moment, as when he thought himſelf condemned to periſh unknown in the Arabian tower. He ſought the palace, and had the additional mortification of finding that neither his victory nor his obedience received the praiſe which they deſerved; that his return was conſidered as an act of compulſion, and that curioſity and ſuſpicion alone brought ſociety around him.

But, ſupported by the ſentiment of conſcious virtue, he looked on all his ſufferings as ſo many additions to his triumph: that effort which impels to great actions, or painful ſacrifices, continues awhile to ſupport the mind with a ſort of elaſtic force; but time diminiſhes the communicated vigour, and it falls again

again into dejection and languor. Such was the ſtate of Raſſelas, who no longer found himſelf weary alone of the happy valley, but weary of his exiſtence. Indifferent to inſtruction, and inſenſible to hope, he wandered in ſolitude without enjoying the beauties of nature, and returned to the palace without admiring the works of art.

His melancholy was increaſed by the deſpair of Sarza. A gloomy horror had taken the place of ambition in the heart of this miſtaken prince: he found he had been miſled by thoſe whom he had moſt truſted, and regarded Raſſelas in no other light than as a conqueror. Shame and anger made him reject the conſolations of a brother, who now feeling no other ſentiments for him but thoſe of tenderneſs and compaſſion, endeavoured,

with unremitting ſolicitude, to ſoften the impreſſions of his grief, and the violence of his reſentments.

The efforts of Raſſelas were long fruitleſs. He had the pain of ſeeing that Sarza's impatience of his fate brought on him a gradual decay. As his health waſted, Raſſelas became ſtill more aſſiduous to conſole him: he ſoon gave up his whole time to this employment, and found in it a mournful ſatisfaction that compenſated the mortifications he endured. Whenever he perceived in Sarza the leaſt ſenſibility of his attentions, a heartfelt pleaſure repaid him for his anxiety, and he began to thank Heaven for having placed him in a ſituation to aſſiſt his brother.

His mind now enjoyed more tranquillity, when he was one day ſurpriſed with the joyful intelligence of the arrival of

of Nekayah, who, as all danger of war ſeemed to be paſt, was, by the emperor's command, taken from the fortreſs, and conducted to her former habitation. Imlac accompanied her, and the aſtronomer obtained permiſſion to follow them.

After the firſt tranſports of their meeting had ſubſided, Raſſelas enquired anxiouſly after Zilia and her father. "I fear," ſaid he, "that the letters which I have ſent to the fortreſs muſt have been intercepted at Gonthar, as none of my meſſengers have ever returned. What muſt have been the ideas of Zilia; and what muſt the good Amalphis now think of me?"

"I was myſelf," anſwered the princeſs, "in the greateſt uneaſineſs. Our information of the events of the war was confuſed

and uncertain: we were kept in the moſt painful agitation by a variety of reports; and the meſſenger, who brought the emperor's orders for my return to the valley, was the firſt who acquainted us with the true ſtate of affairs; at the ſame time he delivered to me new injunctions of ſecrecy in regard to our condition, and I had not even the conſolation of informing Amalphis and Zilia of the place deſtined for my habitation, nor of the ſituation of my brother: all I could tell them in anſwer to their frequent enquiries was, that I knew you followed the fortunes of the prince, who had commanded the royal army, and that I would give them the ſpeedieſt intelligence in my power."

The firſt days of the re-union of Raſſelas and Nekayah paſſed in theſe mutual narrations, and in various fruitleſs endeavours

vours to diſpatch ſome meſſenger with letters to the fortreſs. Imlac returned to his ſtudies, and the aſtronomer was delighted with the ſplendor and novelty of the ſcene. Pekuah was liberal in her communication to the inhabitants of the valley, and was ſoon ſurrounded by a numerous auditory. The prince and princeſs found their concern leſſened by reciprocal confidence; they joined their efforts for the aſſiſtance and conſolation of Sarza, whoſe health grew every day more precarious: as his ſtrength decreaſed, his paſſions ſoftened; he ſeemed no longer to regret the ill ſucceſs of his enterprize, but to repent that he had attempted it. He confeſſed to Raſſelas how artfully he had been led aſtray by the inſinuations of Menas, and perceiving the reſources which Raſſelas and Nekayah found in literary purſuits and innocent pleaſures, he regretted

not having followed the ſame path, and tenderly acknowledged their kindneſs to him.

" Alas!" ſaid he, one day, when they had drawn his ſofa to the window of the apartment, where he was confined, " why have I been hitherto inſenſible to the beauties of nature? Yon vaſt orb of light, which tinges with the brighteſt purple the exhalations that accompany its retreat, is new to Sarza! If I have ever watched its diſappearing, it has been only as a ſignal to the commencing banquet, in the hopes of tumultuous pleaſures; nor has its riſing majeſty impreſſed on me other images than thoſe of diſguſt, as it warned me to retire from the ſcene of riot, and intoxication. How often have I repined at the appearance of yon ſilvery moon, which attracts the enraptured eyes of

of Nekayah as it advances to take poſſeſſion of the ſky, and yield us a more gentle light to compenſate the ſplendor we have loſt: I feared its rays, leſt they ſhould betray my diſguiſe, and force me to return guiltleſs.

" O Raſſelas! O Nekayah! you have not always been happy, but you know not the pangs of remorſe: you are unacquainted with the horrors of guilt: I have not one conſolatory reflection to ſoften my laſt moments; nothing remains on my mind but confuſed ſcenes of diſſipation, of intemperance, of error, at beſt of folly! Among thoſe whom ſimilar purſuits and baſe adulation made my companions, not one can I call by the ſacred name of friend, not one whoſe breaſt will feel for me the tender pang of pity, or whoſe bleeding heart ſympathizes with

mine.—Chimerical dreams of criminal ambition had taken poſſeſſion of my ſerious moments, and lawleſs revelling was all my gaiety.—It is over, and my tardy repentance only conſecrates to virtue, to reaſon, and to affection, the hours of pain, of diſappointment, and of ſatiety.

" The bleeding form of the unhappy Zengis is ever preſent to my imagination! —yet why ſhould I ſay unhappy? He whoſe talents I depreciated, and whoſe mildneſs I deſpiſed, is now ſuperior to me; for he died innocent, and I am his murderer! My father's ſtern indifference ſtings me to the ſoul—even thou, Raſſelas, whoſe tender care ſooths my affliction, thou exciteſt in me a ſentiment of grief and remorſe; why did I not liſten to thee ſooner!—Of Menas I cannot think without horror, and, condemn me not while I

ſpeak it, ſcarcely without deteſtation.—I endeavour to forgive him; but how far am I yet from attaining that reſignation and ſerenity with which thou ſeekeſt to inſpire me!"

Nekayah remained in tears, during the diſcourſe of Sarza, and Raſſelas ſtrove to calm his agitated mind with hopes for the future, and conſolations for the paſt.

"Thou art not the firſt, my brother," ſaid he, "whom violent paſſion and ſmooth ſeduction have led into error; the ſame qualities, which raiſe to the height of heroiſm, may, when wrong directed, lead us to the precipice of guilt; but repentance is always in our power, nor are the means wanting for thee to retrieve the virtue thou haſt loſt: raſh ambition, and immoderate love of pleaſure may make us commit faults, nay even crimes; but

diſſimulation, perfidy, and cowardice are the only vices that render honour irretrievable: I know thou haſt not deſcended to any of theſe; they are contrary to thy nature; thy virtues are thy own, thy errors proceed from others, and more than all, from the dreadful fatality that attends greatneſs."

CHAP.

CHAP. XXVI.

A NEW INHABITANT ENTERS THE VALLEY.

WHILE the princes and Nekayah were thus employed a meſſenger entered, and informed them that Menas was returned to court, and reinſtated in the emperor's favour: by ſecret correſpondence with his father's miniſters, from the place of his retreat, he had found means to clear himſelf from the imputation of any ſhare in the rebellion, by throwing the whole blame on Sarza, and now governed Abiſſinia in the name of the emperor. Inſinuations had been given that the interviews between Raſſelas and Sarza were frequent, and conſequently ſeditious; the emperor's age

age and natural temper inclined him to ſuſpicion, and ſome officers of the army, who were friends to Raſſelas, had diſpatched this meſſenger to conjure him to be on his guard.

This intelligence, however kind, was uſeleſs; it was immediately followed by a mandate from court, which ordered Raſſelas to one of the towers of the palace, whence it was not permitted him to have any communication with his brother.

Nekayah divided her time between her two brothers, but ſhe had not long occaſion to ſhew her tenderneſs to Sarza; this laſt ſtroke haſtened his end, and he expired ſoon after in the arms of his ſiſter, reſigned and repentant.

In the mean time the ſucceſsful Menas, not contented with having in his hands

hands the ſole authority in Abiſſinia, wiſhed to have it confirmed by the name and honours of royalty: he endeavoured to perſuade his father to retire to the happy valley, and paſs the remainder of his life in eaſe and tranquillity; but the emperor was unwilling to inhabit a place, that offered him nothing but the image of death or of rebellion, and had even avoided making his annual viſit: beſides, he had been long accuſtomed to royalty, and feared dependence. Danger had engaged him to offer the reſignation of his throne to Raſſelas; that motive was no more, and his refuſal to Menas was accompanied with ſevere reproach.

But the emperor only retained the exterior of royalty; the power had paſſed from his feeble hand into the graſp of Menas: his anger was therefore derided, and

and his remonſtrances were neglected; and finding, with grief, that the only means to retain the poor appearance of ſovereignty, was to conſent unconditionally to the deſire of his ſon, he took the road of the valley, ſurrounded by every new profeſſor of the arts of luxury whom he could collect, ſeeking to forget the power he had loſt in ſcenes of magnificence and pleaſures.

Menas, being thus arrived at the ſummit of his wiſhes, was yet diſturbed with doubts and alarms: he feared his father would forget the prejudices with which he had inſpired him againſt Raſſelas, and that duty as well as allegiance might induce the latter to make a deſperate effort to replace him on the throne: to prevent therefore all communication which could awaken in the emperor his former affec-

tion for Raſſelas, he inſinuated to him, that the viſits which the prince received from his ſiſter and friends, were dangerous to the peace of Abiſſinia, and that the only effectual means of preventing the ill conſequences that were likely to enſue from their meetings, was to ſecure every individual of the party.

The emperor approved, or at leaſt conſented to this propoſal. Imlac and the aſtronomer were condemned to ſeparate confinements, and the princeſs with difficulty obtained permiſſion to be attended by her favourite Pekuah in the apartments which were aſſigned her as a priſon.

The artful Menas had no ſooner effected his deſigns, than he ſought every means for rendering the retirement of his father a magnificent and ſeducing priſon: he

he ſent frequent meſſengers with ſuperb preſents, accompanied by the moſt ſkilful artiſts, and by all thoſe who make it their ſtudy to delight; his letters were filled with expreſſions of filial duty, complaints of the fatigue of government, and ſuſpicions cautiouſly introduced of ſeditions excited by emiſſaries of Raſſelas.

Sumptuous banquets, the charms of poetry and muſic, eaſe and flattery, took ſuch ſtrong poſſeſſion of the aged emperor, that at length he conſidered his retreat as a ſhelter from the ſtorms of life, and gave the ſtricteſt orders for guarding Raſſelas and the princeſs, leſt they ſhould endeavour to diſturb his repoſe.

Much time paſſed in this manner: the prince made many daring but fruitleſs attempts to recover his liberty, and to convince his father of the fatal error into which

which he had fallen: the princeſs was not more ſucceſsful in her endeavours.

Imlac made uſe of the leſſons of philoſophy, which he had learned in the experience of a long life, and comforted himſelf with reflecting, that revolutions are frequent in eaſtern monarchies. He was, however, uneaſy with reſpect to the aſtronomer: he feared that ſolitude might again pervert his imagination, and bring back thoſe ideas, with which it had formerly been led aſtray: he therefore ſought, and at laſt obtained permiſſion of his guards to be removed to the ſame priſon, and ſoon perceived that his fears had not been groundleſs. The aſtronomer confeſſed to Imlac, that he had been ſeized with a hopeleſs melancholy, in which he conſidered his impriſonment as a puniſhment for having neglected, in the charms of converſation,

verſation, the great charge of the government of the ſeaſons: the reaſon and eloquence of Imlac ſoon convinced him of his error, but could ſcarcely conſole him for the privation of general ſociety. "I feel," ſaid he, "that pleaſure and amuſement are natural to the mind of man: curioſity incites us to engage in the buſy ſcenes of life; they who have not enjoyed them in youth will ſeek them in age, with that avidity which naturally attends on every wiſh, whoſe gratification has been long delayed. Age has fewer reſources, and conſequently ſtands more in need of the aſſiſtance of others: ſtudy becomes difficult, and therefore irkſome: hope is leſs extenſive, and gives leſs conſolation: the moments appear to us more precious as we ſuppoſe them to be fewer, and we fear to retreat for an inſtant, leſt we ſhould be totally laid aſide."

CHAP.

CHAP. XXVII.

RETURN OF A FRIEND.

NEKAYAH, who had at preſent more time for reflection than ſhe had ever before experienced, paſſed her days in a leſs uneaſy manner than any of the other captives. She was perſuaded that happineſs was unattainable, and this perſuaſion, which is perhaps deſtructive to the fortunate, is often uſeful to the unhappy: the attachment of Pekuah was a conſolation, but ſhe depended more on herſelf than on others. Compelled to renounce what ſhe moſt loved, no other companion could be an adequate compenſation; ſhe was devoid of hope and of fear, and having experienced their viciſſitudes,

tudes, ſhe felt the advantages of tranquillity.

One day Pekuah informed her that ſhe had perceived, during many ſucceſſive evenings, a young man of lofty ſtature, and generous aſpect, though poorly clothed, who ſoon after ſun-ſet took his poſt oppoſite to her windows, and ſeemed to deſire to be noticed, but that fear of the guards had always prevented her from gratifying her curioſity of knowing his intentions; that for a while he had been abſent, but that ſhe had ſeen him again the preceding evening.

Nekayah ordered her to obſerve, and if he returned that night, make ſigns to him to come round to the eaſtern ſide of their manſion, which was uſually leſs guarded, as it overlooked the lake; and endeavour to make him comprehend, that he

he might approach near enough in a boat to converſe unobſerved. "It is probably," added Nekayah, "ſome meſſenger from my brother, and if my conference with him can afford Raſſelas comfort, I would neglect nothing to facilitate his acceſs."

The young man did not appear that evening; but on the following night, as the princeſs and Pekuah were looking over from a terrace near the lake, they perceived a ſmall boat advancing towards them, and ſoon after ſaw two perſons leap on ſhore and ſilently climb the aſcent that led to the caſtle; one of them placed a ladder againſt the terrace wall, and mounted with rapidity, not without alarming the princeſs and Pekuah. The ſtranger ſoon put an end to their fears, by diſcovering himſelf to be the meſſenger whom they had formerly

diſpatched

diſpatched from the fortreſs to the court of Abiſſinia, and who had ſince been retained for his muſical talents in the train of the old emperor. The princeſs, delighted with ſeeing him, was about to aſk him various queſtions, when he informed her that no time was to be loſt, that the ſon of Amalphis was beneath the terrace, and deſired permiſſion to viſit her, as he had ſomething of importance to communicate.

Nekayah's joy and agitation were greater than any language can expreſs, and ſhe had ſcarcely recovered the power of utterance when Dinarbas appeared diſguiſed in the habit of a fiſherman.

After the firſt emotion natural to their ſituation was ſubſided, he informed her, that he had long attempted in vain to approach her apartment, and had been equally

equally unſucceſsful in his endeavours to ſpeak with Raſſelas; that at laſt he had the good fortune of meeting the meſſenger, who told him on which ſide the palace was moſt acceſſible, and accompanied him in a boat, which he had procured: "I am now," added Dinarbas, "come to offer you my aſſiſtance, and I am rejoiced that fortune has ſo ſingularly diſtinguiſhed me, as to put it in my power, perhaps, to free you and the prince from your confinement: O Nekayah! we may yet be happy——"

He was going to proceed in his narrative, when the hour approaching to relieve the guard, Nekayah warned him to retire, leſt the boat ſhould be obſerved. Dinarbas obeyed, with a promiſe of returning the next evening.

CHAP. XXVIII.

ADVENTURES OF DINARBAS.

DINARBAS, charmed with having ſeen Nekayah, perſuaded the meſſenger to accompany him to the tower where Raſſelas was confined, and, if poſſible, procure his admittance: the attempt was ſucceſsful, and what neither the prince nor his friend could have effected, however penetrative and active were their minds, the ſlave, accuſtomed to combine and to employ ſtratagems, eaſily accompliſhed.

The prince and Dinarbas embraced each other with equal joy, and mutual demonſtrations of friendſhip: as the latter had entered unperceived, they found ſufficient opportunity

opportunity for converſation; and the ſon of Amalphis related to Raſſelas all that had paſſed ſince his quitting the fortreſs in ſearch of him.

"I fought for you long in Egypt," ſaid he, "and afterwards in Arabia, where, on the frontiers, I met a party of Arabs, who told me they had ſeen you under the guard of Turkiſh horſemen, and ſuppoſed that you were gone to Conſtantinople. I could not hear of your embarkation at Cairo, but continued my voyage in hopes of finding you at the court of the ſultan. As that prince had ſhewn openly his diſapprobation of the conduct of the late Baſſa of Cairo, he was ſingularly deſirous of paying every attention poſſible to the Abiſſinian nation: he had heard my name, and had approved my actions; he received me with peculiar

courteſy: he commanded that diligent ſearch ſhould be made after the priſoner for whom I was come to ſupplicate his juſtice, and named a day on which I was to return to know the reſult of his enquiries. His enquiries were fruitleſs; but he told me, that he was not placed on the throne of Mahomet to abandon the innocent, or to favour injuſtice; that many Greek pirates had lately infeſted the ſeas in his dominions, and that as it was probable they might have intercepted the Turks, with my friend, in their paſſage from Cairo to Conſtantinople, he had given orders for ſtrictly ſearching all the Greek iſlands and the coaſts of that country: in the mean while he deſired me to remain at his court, and held various diſcourſes with me on the art of war: he liſtened to my anſwers with attention and complacency, and diſcovered much of the ge-

nius and knowledge for which he has been ſo juſtly celebrated in his tranſactions with the Venetians. During my interviews with him, I found how unjuſtly we often attribute to greatneſs faſtidious and oppreſſive inſolence: he who finds himſelf by birth ſuperior in rank to the reſt of mankind, can have neither the motives of jealouſy, nor of emulation; his condeſcenſion will ſcarcely be abuſed, or his courteſy humiliated: it is not ſo with him who has riſen above to his equals by the caprice of fortune, and whoſe ambition makes him ſtill aim at loftier diſtinctions: he fears leſt affability and eaſe ſhould again ſink him to his former ſtation; and as his greatneſs is only comparative, he thinks himſelf obliged to ſupport it by artificial means. Whatever qualities may be wanting in ſovereigns, courteſy is, I believe, rarely among the number; but

this is not a time to lengthen my ſtory with reflections.

"Before the veſſels returned, which the ſultan had ineffectually ſent in queſt of you, I had ſufficiently gained his confidence to obtain permiſſion to undertake the ſame expedition with my Abiſſinians. He granted me a light armed galley, ſkilful mariners, and an experienced pilot: with theſe I viſited not only the iſlands, but great part of the continent belonging to the dominions of the ſultan."

CHAP.

CHAP. XXIX.

ADVENTURES OF DINARBAS CONTINUED.

HERE Raſſelas exclaimed, "How often have I wiſhed to view thoſe places celebrated in hiſtory, and ſung by the poets of antiquity!"

"Prince," replied his friend, "your leiſure moments may hereafter be employed in liſtening to the incidents of my travels; at preſent, both your curioſity and your intereſt muſt require me to haſten to a concluſion of the narrative. Not finding my attempts ſucceſsful, I directed my galley towards Candia, where the fleet and army of the ſultan, under the command of the grand vizier, had been long employed againſt the united forces of the

weſtern world, who aſſiſted the Venetians, in maintaining a ſiege of more than two years. As I had now loſt all hopes of finding my prince, I wiſhed at leaſt to teſtify my ſenſe of the ſultan's goodneſs to me: I happened fortunately to arrive on the eve of the day allotted for the general attack of the place: I obtained permiſſion of the vizier to head a conſiderable body of troops, and had the good fortune to carry the baſtion of Sant' Andrea, one of the moſt important of the city: much of the ſucceſs of the aſſault was attributed to this action: I was loaded with praiſes by the vizier, and advanced to the higheſt commands. The place capitulated ſoon after, and our army returned triumphant to Adrianople, where the ſultan then was, and where the peace, for which the Venetians were obliged to ſue, the mortification of the haughty princes of Europe,

and

and the deſpair of the chief of their religion, added new glories to the victory of the ſultan. His munificence was proportioned to his ſucceſſes; he conſidered my ſervices as the moſt ſignal, perhaps becauſe they were voluntary; he recompenſed me with ſovereignty; and to retain me in his dominions, made me deſpot of Servia: my kingdom is only dependant on the ſultan, ſo far as I am obliged to aſſiſt his allies, and attack his enemies; and I have the next place to the grand vizier in the divan. At Adrianople I heard of your victory over your brothers, and of your retreat into this valley. The promiſe which I had given Nekayah would not allow me to diſcloſe your hiſtory to the ſultan; but after I had made a viſit to my new dominions, I found him, at my return to his court, intereſted in your favour, and received from him the account

of your impriſonment, and of the intrigues of Menas againſt you, of the forced retirement of the emperor from public buſineſs, and the death of Sarza. I was ſurprized to ſee the facility with which ſovereigns can penetrate into the moſt ſecret councils of neighbouring ſtates, and the care they take to inform themſelves of affairs with which they have no apparent connexion; while thoſe who are deeply concerned in them are often blindly ignorant of the moſt eſſential circucumſtances. The opportunity was favourable to me, and I entreated permiſſion of the monarch to go as his ambaſſador to Menas, and to employ his mediation as an ally, to demand the reſtoration of the emperor. He readily granted my requeſt; but Menas returned me ſuch ſpecious anſwers, and gave ſo many apparent proofs of the voluntary retirement of your father, that I wrote to

the ſultan for leave to enter the valley, and there, by diſcourſing with our ſovereign in the ſultan's name, diſcover his real ſentiments. I left my train at the fortreſs commanded by my father, where I am ſtill ſuppoſed to remain with them; and diſguiſing myſelf, found means to enter the valley with one of the meſſengers diſpatched from court with preſents to the emperor; but I have not yet been able to obtain acceſs to him."

CHAP. XXX.

DINARBAS VISITS THE EMPEROR.

RASSELAS congratulated Dinarbas on his ſucceſs at the court of the ſultan, and thanked him for the offers of his aſſiſtance: "I fear," ſaid he, "the emperor will not be prevailed on to replace himſelf on the throne: he ſeems immerſed in pleaſure and inſenſibility: he fears to think, and all means are taken to prevent his being undeceived. I am alarmed at the raſhneſs of your attempt. The valley is filled with emiſſaries of Menas; and ſhould you be diſcovered, you are loſt.

"I have no fears of that ſort," replied Dinarbas; "the ſultan is not of a character

racter to ſuffer tamely an injury to his ambaſſador; nor is Menas hardy enough to awaken his anger. Inſtruct me how I can obtain an audience of your father, and I have great hopes for the reſt."

"Firſt tell me," ſaid Raſſelas, "whether Amalphis and Zilia ſtill remember me: I have experienced too many of the caprices of fortune to be anxious after the projects of ambition, and have found that the only ornament of proſperity, and the only conſolation in adverſity, is the ſympathy of friendſhip and affection."

"They were totally ignorant of your fate," ſaid Dinarbas, "and their anxiety was greater than I can deſcribe. As I was not at liberty to diſcover to them the whole of your ſituation, I told them I had

had heard of your diſtinguiſhing yourſelf during the war; and that I believed you to be at preſent confined, by the order of Menas, in the happy valley. I promiſed them, at my departure, that they ſhould ſoon receive fuller information. Let us now conſider what methods will prevail with the emperor."

"I know not," ſaid Raſſelas, "whether we ſhall render him a ſervice in tearing the veil which Menas has ſo artfully drawn around him; and I doubt not that, if he were replaced on the throne, he would regret the delights of the happy valley: all I can wiſh from your friendſhip is, that you will endeavour to convince him of my innocence, and of that of Nekayah; and I know no eaſier nor ſafer means of admittance than to proclaim yourſelf the ſon of Amalphis: the

the fidelity of your father is well known to the emperor, and he will ſooner admit a ſubject, than the ambaſſador of a powerful neighbour."

"Pardon me, prince," anſwered Dinarbas, "if I ſay that you judge the emperor by your own heart: power could not dictate to you, but fidelity might ſoothe you: I will however try the expedient which you propoſe, but if it ſucceeds, I know not the character of the emperor."

Dinarbas ſtaid till the ſhades of night permitted him to depart unperceived: he then left the priſon of Raſſelas, and went to the terrace, where he was again received by Nekayah and Pekuah: he related to them his adventures and his intentions. The princeſs charged him not to diſcover himſelf as ambaſſador from the

the ſultan, till he had founded the diſpoſition of her father: "I know," ſaid ſhe, "that the ſpirit of an emperor of Abiſſinia can never brook the interference of a foreign power."

Dinarbas, againſt his own inclinations, obeyed the counſel of the prince and princeſs: he announced himſelf to the emperor as the ſon of Amalphis, who had important affairs to communicate. The ſovereign gave for anſwer, that he muſt apply to Menas; but recollecting himſelf that Nekayah and Raſſelas had been long under the guard of Amalphis, he concluded the ſon might be accomplice of their ſuppoſed crimes, and commanded him to enter, ſurrounded with guards.

Dinarbas then related with frankneſs and energy, all the circumſtances of the wrong

wrong done to Raſſelas and the princeſs: he ſpared not Menas as an uſurper; and invited the emperor to return to his throne, and do juſtice to his family; but his diſcourſe made no other impreſſion on the monarch than to convince him that Raſſelas muſt have been guilty, as he had betrayed the ſecret of his birth, and that the ſon of Amalphis was his accomplice. As Dinarbas could not exculpate the prince without accuſing Nekayah, he bluſhed, and was embarraſſed.

The emperor conſidered this as a ſignal of guilt, and commanded him inſtantly to be impriſoned.

Dinarbas now thought himſelf at liberty to act upon his own plan: he declared himſelf ambaſſador from the ſultan, ſent by him in the moſt open manner to remonſtrate with Menas, and, ſhould

ſhould he not ſucceed with him, to apply to the emperor, aſſure him of the ſultan's friendſhip, and reinſtate him on the throne.

Awe of ſuperior power took place of anger in the heart of the ſovereign: he knew not what he was to believe; but he reſolved to ſend a meſſenger to his ſon for inſtructions, and in the mean time to treat Dinarbas with the reſpect due to the repreſentative of the ſultan.

A report was ſpread next day in the valley, by meſſengers arrived from Gonthar, that a conſiderable body of Turkiſh troops had marched towards the frontiers of Abiſſinia. This news engaged the emperor to pay ſtill more attention to Dinarbas, and even to grant

grant the requeſt he made of viſiting Raſſelas as often as he ſhould think proper.

CHAP.

CHAP. XXXI.

SKETCH OF THE TRAVELS OF DINARBAS.

DINARBAS forbore to make any remarks to the prince on the conduct of the emperor: he ſimply related to him what had paſſed; from which Raſſelas formed ſmall hopes: he found that his friend was in ſome ſort become, on his account, a priſoner of ſtate, and he was alarmed at his danger.

"Fear not for me," ſaid Dinarbas, "I know my ſteps are watched, and that I muſt remain here till the emperor hears from Menas; but I hope by that time to have convinced him of your innocence, and of the neceſſity of his returning to the management of public affairs:

affairs: no ſovereign, I believe, ever retired but by ſome ſpecies of conſtraint; and none, I am convinced, ever failed of repenting the ſtep he had taken. Authority and active life are too natural to the mind, not to retain their hold, however circumſtances may have at any period weakened their impreſſion: the ſcenes of action will retrace themſelves to the voluptuary in the boſom of pleaſure, and to the anchorite in the cell of auſterity. When the emperor reflects on the converſation I held with him laſt night, he will find the charms of royalty again ruſh on his imagination, and with a few more interviews, I hope to rouſe all his ſleeping ambition."

Raſſelas found his impriſonment greatly relieved by the viſits of Dinarbas, who every day informed him of the progreſs he

he made with the emperor, in awakening his tenderneſs for the prince and princeſs. Raſſelas however did not willingly give way to hope, and would often change the ſubject of converſation, by aſking Dinarbas for the detail of his travels in the dominions of the ſultan.

"I have often wiſhed to know," ſaid Raſſelas, "whether the ſcenes ſo beautifully deſcribed by the ancient European poets are really as intereſting as we ſhould believe from their works, did we not judge by our own writers of the embelliſhments of poetry. I have always conſidered our total ignorance of other countries as one of the greateſt misfortunes that attends our government, and have tried to obviate this inconvenience for myſelf, as far as books could aſſiſt me."

"In

"In my voyages in the Archipelago and Mediterranean," replied Dinarbas, "I have ſeen enough to ſolve your queſtion: nations have diſappeared from the face of the earth, laws have been forgotten, and morals corrupted; but nature, though ſubject to great revolutions, ever remains beautiful in temperate climates. That poets have been thought to embelliſh nature is an opinion that muſt have had its riſe and its continuance in countries where the northern blaſts deface the charms of fertility, or where the too ardent rays of the ſun dry up its ſources; but in thoſe happy climes where vegetation is never wholly ſtopped, poets will be found, with all their eloquence, to trace very faintly the charms of nature. The Abiſſinian, ſcorched on the burning ſands

ſands that ſurround him; the Scythian, ſliding over frozen rivers, and climbing mountains, whoſe dazzling whiteneſs makes no diſtinction to the ſight, can have but a very imperfect idea of the variegated landſcape that attracts the eyes of the fortunate inhabitant of Greece.

"In theſe celebrated ſcenes every thing tends to diverſify and heighten the beauties of the proſpect: The majeſtic rocks, glowing with all the warmth of colouring; the caſcades, reflecting the azure of an unſullied ſky; the trees, not more various in their forms than in their hues; the earth, enriched with vegetable production: but chiefly that light and tranſparent vapour, which gives the faint blue

to

to the diſtant mountains, and the ſplendid purple to the weſtern clouds; and, like tenderneſs in moral life, ſoftens every object, and diffuſes ſerenity and rapture! Raſſelas, thou mayeſt think me an enthuſiaſt; yet, hadſt thou accompanied me in the enchanted ſpots where I ſought thee, thou wouldſt have felt the ſame warmth of fancy, the ſame ſenſibility of heart that tranſported me: theſe are the favourite theatres of auguſt and pleaſing meditation. How often have I been led to adore the goodneſs of the Creator of the Univerſe, when wandering through ſome delightful valley, adorned as I have in vain attempted to deſcribe to thee, I contemplated the beauties which he has ſo bountifully offered to man! There ſome majeſtic and awful ruin would rear its venerable head, and ſilently inſtruct me: every part in theſe

countries unites the charms of ſituation and of celebrity; no mountain is without a name—the ground we tread is conſecrated to fame in the hiſtoric page; even fable becomes reſpected, and while our heart is raiſed to heroiſm at the paſs of Thermopylæ, our imagination is filled with poetic ardour on the ſide of Olympus and Parnaſſus! In theſe places, the images of thoſe who were moſt dear to me, returned with double force; I longed for my father amidſt the ruins of Sparta, and for my prince near the temple of Theſeus! In the ſhade of thoſe trees, which are the progeny of the academic grove, I wiſhed for the aſſiſtance of Imlac to converſe with Plato and his diſciples! My warlike companions were preſent to my thoughts at Platea, and at Marathon. In the valley of Tempé I forgot, for

for a moment, my hopeleſs ſituation, and imagined that I ſaw Nekayah beſide me, the humble and pleaſed companion of my enthuſiaſtic raptures.

CHAP. XXXII.

GRANDEUR OF THE ANCIENTS.

"THOU haſt now ſaid enough," replied the prince, "to be conſidered as an enthuſiaſt by the greater part of mankind, by thoſe whoſe hearts are ſteeled, or whoſe heads are ſtupified by intereſt or gaiety: happily we are not heard by them in this priſon, where, if our bodies are incloſed, our minds are at liberty; a privilege not always attainable in the world. But, to return to thy travels, haſt thou obſerved many of thoſe monuments of ancient grandeur and elegance, of which the few ſcattered remains afforded me ſuch delight in Egypt?"

"The effect which thoſe buildings produced

produced on me," ſaid Dinarbas, "is far ſuperior to my powers of deſcription: the noble ſimplicity of the Grecian temples, the elegance of their proportion, the harmony of the parts, and the majeſty of the whole, give an impreſſion of awe and of ſatisfaction, which no modern building affords. I have never yet been able to comprehend how the taſte of any architect ſhould be ſo ſtrangely depraved, as to permit him to view unmoved thoſe ſtately fabrics, and vainly imagine he could, by mean plans, diſproportionate combinations, and glittering deformity, give delight to rational ſpectators: yet ſuch artiſts have been found, and they have not wanted protectors. He, who built the moſque of S^ta^ Sophia, undoubtedly ſuppoſed he had raiſed an edifice that would ſhow how far the elegance of the golden age, in

which he lived, was ſuperior to the barbariſm of that which ſaw the elevation of the temple of Theſeus. It has ever been the irremediable error of weak minds and degenerate nations, to ſubſtitute ornament for proportion, curious minuteneſs for majeſtic beauty, and heterogeneous variety for harmony and grace.

"Our ſpires, our turrets, and our many coloured roofs, are become odious to my eyes, ſince I have beheld ſimplicity and elegance on the deſolate ſhores of Greece: nor did the architecture alone take poſſeſſion of my imagination; I found the ſame characteriſtic feature in all their remaining productions. Their inſcriptions are lofty, pure, and energetic, they ſeem only written to convey the meaning, and the flowers of eloquence ſpring naturally from the ſubject.

ject. Their ſtatues, not writhed into diſtortion to catch the eye by forced contraſts, are ſimple and beauteous like nature itſelf, which they repreſent in the general effect, more than by deſcending into little peculiarities: every figure ſpeaks to the heart; we confeſs the influence of the paſſion it breathes, or the reſpect it inſpires. But, in the works of modern art, even among its beſt performances, our mind muſt have the labour of combining particulars, before we perceive the general effect: we approve or criticiſe ere we can feel, and therefore ſcarcely feel at all. When we contemplate the maſterpieces of the ancients, our ſentiments are immediately engaged, our imagination is intereſted, and the firſt impreſſion muſt begin to weaken before we can deſcend to minute examination; yet even then we admire;

we ſee that, as in a well-ordered kingdom, though ſome parts are inferior, they are in their place, and contribute to the beauty of the whole.

"Such, in the view of moral or political greatneſs, if we examine hiſtory, was the conduct of the illuſtrious men of ancient Greece and Rome: their enterpriſes were vaſt, and their minds capacious; they formed a comprehenſive plan, and acted up to it. It is not by adding one little idea to another, that perfection is inſenſibly attained. Alexander had conceived his ſcheme for the conqueſt of the eaſt, before he left his native Macedon; nor did Cæſar take the command in Gaul, without a previous deſign of becoming the firſt in the republic. I am not ſurpriſed at the policy of our courts, which uſually excludes

cludes their ſubjects from all communication with the knowledge of Europe: in order to confine us to narrow views, to indolent magnificence, and, if I may ſo expreſs it, to living by the day: this is the ſureſt foundation for deſpotiſm: the mind being eaſily reduced to inactivity, when its flights are not allowed to go beyond a certain extent."

"All this is true," ſaid Raſſelas, "yet I cannot ſee what the ſovereign gains by debaſing the faculties of his ſubjects: a good prince will be reſpected and beloved by a wiſe nation, and, what he can never rely on from a herd of willing ſlaves, will be ſure of their fidelity: he will not be deſerted at the firſt appearance of a foreign enemy, or domeſtic uſurper, who, in our deſpotic governments, obtains the ſame tribute of

obedience as the rightful monarch, because he has the same authority, that of terror. What else could have so calmly placed Menas on the throne, at the expence of his brother's life, and his father's sovereign dignity ?"

CHAP.

CHAP. XXXIII.

THE PRINCE AND PRINCESS ACCOMPANY THEIR FATHER TO GONTHAR.

DINARBAS at length prevailed on the emperor to viſit Nekayah, whoſe innocence it was eaſy to prove, and whoſe tenderneſs and eloquence ſoon convinced him of the truth of Raſſelas: after a ſhort ſtruggle between pride and paternal affection, the prince was juſtified and reſtored to liberty.

The difficulty now remained to force Menas to reſign a throne in which he was ſupported by his own guilt and that of traitors, who muſt defend him becauſe they were his accomplices. It was probable that with the aſſiſtance of Amalphis,

and from the fame of Raſſelas, the troops might have been engaged to declare for their former ſovereign; but their officers had been changed, men devoted to Menas now commanded them, and it was not eaſy, in caſe they were diſpoſed to ſecond the efforts of Raſſelas, to communicate any plan by which they might act, without expoſing themſelves to the fury of the reigning party, before they could have a chief to ſupport them.

The authority of the ſultan might be eaſily exerted: he had warmly offered his mediation; and what ſovereign will not warmly offer his mediation in the differences of his leſs powerful neighbours? This diſpoſition of the Turks gave pain to Raſſelas: he would have preferred any other method of reinſtating his father on the throne of his anceſtors:

but

but his diſguſt to foreign aid he ſoon found to be fruitleſs. The report of a Turkiſh army marching towards the frontiers had not been without foundation; and more certain accounts arrived of their having penetrated into the heart of Abiſſinia. It was ſaid that Amalphis and his garriſon, who were entreated to join them, remained neuter, but had not prevented the train of Dinarbas from following them; that Menas, at the head of his troops, was gone out to meet them, and that a deciſive battle might ſoon be expected.

It was now time to act: Dinarbas obtained permiſſion of the emperor to join the Turkiſh army, where his preſence was neceſſary, to prevent many irregularities. The confuſion was become general, and the valley was no longer ſtrict-

ly

ly guarded: the emiſſaries of Menas began to pay their court to the emperor and his party, and ſuffered them to enjoy all the liberty they deſired.

Dinarbas haſtily advanced towards Gonthar, near which place he had been told the two armies lay encamped. He hoped by intimidating Menas, to make him reſign the crown, and, after replacing the emperor on the throne, to conduct the ſultan's troops back to his dominions; but, on his approach, he was met by the principal officers of his train, and the chiefs of the army, with the head of Menas: they informed him of their victory, and of the flight of the uſurper under a mean diſguiſe, in which he was ſtopped and put to death. They invited the ſon of Amalphis to ſhare their triumph, and decide the fate of the priſoners, among whom

whom were the principal miniſters and favourites of Menas.

Dinarbas, in conſequence of the ſultan's mandate, delivered to him by the chiefs, aſſumed the command of the army, entered Gonthar, and diſpatched meſſengers to the happy valley, entreating the preſence of the emperor and Raſſelas.

The death of Menas made little impreſſion on his father, but deeply affected Raſſelas and Nekayah: they had, however, the conſolation to reflect that they were innocent of his fate, and accompanied the emperor to Gonthar, attended by the lady Pekuah, Imlac, and the aſtronomer, whom they had reſtored to liberty, as ſoon as they were reinſtated in the favour of their father.

CHAP.

CHAP. XXXIV.

INCONVENIENCES OF FOREIGN AID.

THE emperor reſumed with joy the imperial dignity, but made few reflections on the revolutions which replaced him on the throne; and, being aſked what was to be done with his former favourites, he coolly ordered them to execution. Raſſelas, however, obtained from him their pardon, on condition of their perpetual impriſonment, and the ſovereign mentioned them no more.

He likewiſe complied with the requeſt of Raſſelas to ſend a meſſenger to the fortreſs of Amalphis, to demand Zilia in marriage. As ſhe was the ſiſter of his deliverer,

deliverer, whom he loaded with praiſes and thanks, he no longer conſidered the alliance as derogatory from his dignity. A train of women and ſlaves accompanied the meſſenger, to honour the royal bride; and letters from Raſſelas, Nekayah, and Dinarbas, informed Amalphis and Zilia, that the prince and princeſs, formerly celebrated by fame for their ſufferings, and now for a happy reverſe, were the gueſts whoſe ſociety they had enjoyed in the fortreſs. Theſe letters contained a minute detail of all the public events, and the ſentiments of Raſſelas on his change of fortune. Amalphis was invited to court with a conſiderable command in the army.

Raſſelas impatiently expected the arrival of Amalphis and Zilia, and in the mean time ſaw with grief the diſorder which

which reigned in the capital and its environs, from the licence given by the officers of the Turkiſh army to their numerous troops. Dinarbas, though inveſted with the chief command, found it difficult to exerciſe ſevere authority over foreign ſoldiers elated with victory, conſcious of belonging to ſuperior power, and of having conferred aſſiſtance. The officers were haughty and extravagant in their demand, the men riotous and avaricious; the highways were infeſted by their outrages, nor were the houſes of the inhabitants of the city protected from their lawleſs inſolence. In vain did Dinarbas attempt, by alternate menaces and ſoothing, to reduce them to diſcipline; the timidity of the Abiſſinians had given them an advantage which they had no inclination to relinquiſh: a reinforcement was advancing from Egypt; the ſultan, either

either not being yet informed of the ſucceſs of the enterprize, or chooſing to facilitate and give validity to a treaty of alliance with Abiſſinia, by the preſence of a formidable army.

" Prince," ſaid Dinarbas to his friend, " I am ſenſible that I have involved you in all the preſent difficulties, by raſhly engaging the ſultan in your intereſt: your doubts were juſtly founded, and I know not how to extricate you from the danger of which I have been inadvertently the cauſe. If I depart for the ſultan's court to remonſtrate with him on the conduct of his troops, I leave them without a chief to repreſs in any degree their exceſſes. I have written to entreat him to recall them, but I have no reaſon to hope, from the preſent appearance of things, that my requeſt will be granted without

without a demand on his ſide, of conceſſions injurious to your honour."

"Dinarbas," anſwered the prince, "if we were to be accountable for the ill ſucceſs of every good intention, we muſt ſuppoſe ourſelves endued with general preſcience, a quality inherent in the Divinity alone. Your proceedings were open and juſt, and you had no reaſon to imagine that the Turkiſh army would be lawleſs and ungenerous: we are not yet aſſured whether the ſultan is in fault: if he is not, he will recall his troops; but if he perſiſts in treating us like a conquered kingdom, we have a right to conſider him as our enemy, not our benefactor; and his enmity is perhaps not ſo formidable as the world has been taught to ſuppoſe.

"By the accounts thou haſt often given me of the ſiege of Candia, he owes that conqueſt

conqueſt more to the diviſion of the enemy, and to the ſingular bravery of ſome of his officers, among whom thou haſt been particularly diſtinguiſhed, than to the general tenour of his conduct: it is even probable that all his efforts would have proved fruitleſs, had not the Venetians been abandoned by their allies. They who truſt to the mutability of courts, and to the complicated intereſts of governments, will find themſelves deſerted like the Venetians, or menaced like ourſelves. The only way to make allies uſeful, is to be reſpectable without them.

" Conſider how a ſmall iſland in the ſame ſeas, merely from the courage and conduct of its defenders, victoriouſly reſiſted the attacks of the moſt formidable and moſt numerous armies of the Turks, headed by their ableſt generals.

"I have not the hopes of forming inſtantaneouſly a well-diſciplined army, but I have at leaſt learned not to fear ungovernable multitudes; and if I am compelled to take up arms, I ſhall dread more the imputation of ingratitude than the power of the ſultan."

CHAP.

CHAP. XXXV.

DEATH OF THE EMPEROR.

THE emperor did not long ſurvive his uſurping ſon: he was, like many other men, ſolicitous for the events that might happen after his death, though he had been careleſs of what had been done in his life-time: all wiſh to extend their influence beyond the grave, and few approach their end without making ſome reflections on their paſt exiſtence. The mind of the emperor was leſs weakened by age, than enervated by indolence and pleaſures: when infirmity obliged him to retire from diſſipation, thought returned upon him more forcibly; his tenderneſs for Raſſelas and Nekayah redoubled as he was about to quit them. "My chil-

dren," said he, "I shall neither leave you precepts nor example; I can only beseech you to beware of my errors, and, if possible, to cast a veil over my faults—I have, by indolence, brought my kingdom into greater distresses, than the most cruel and avaricious tyrants have ever occasioned.

"I am now convinced that inactivity is generally the source of crime: it is scarcely possible for the man who does nothing to be free from guilt; we, in particular, are placed in a sphere, in which it is our duty to direct, like the pilot, who, if he neglects the rudder for an instant is in danger of seeing the vessel dashed on the neighbouring rock. Yet are not my faults without extenuation; a mistaken notion of humanity has made me detest war, and consequently neglect my army; the

the deſire of being loved has induced me to court the friendſhip of my ſlaves, and you ſee the gratitude of my favourites: a mind not uninformed nor incurious led me naturally to the love of arts and ſciences; but this inclination has been falſely turned to thoſe of luxury and amuſement, rather than to thoſe of political or moral utility. Had I poſſeſſed ſufficient energy of mind to rouſe myſelf from the illuſions that ſurrounded me, I might have ſeen the fallacy of my ideas as ſoon as I had attempted to inveſtigate them; but the dream was prolonged by all who came near me; the vicious offered to me new ſchemes of diſſipation, and even the virtuous praiſed me for that gentleneſs and good nature, which they celebrated as ſuperior to the ſhining qualities of the conqueror. War is, undoubtedly, ſhocking to humanity; but while we live

amongſt mortals, actuated by mortal paſſions, we muſt be ever ready to defend thoſe committed to our care.

" Thou, my ſon, to whom I am rather confeſſing my own errors than conveying inſtruction, haſt the activity and rectitude which I have wanted. I believe that royalty will not ſhake thy virtues; yet conſider how different is the ſtate of the ſubject and the ſovereign, the prince and the king. Thou wilt ſoon be abſolute maſter of vaſt dominions; and, what is ſtill more dangerous, maſter of thyſelf, with nothing to control, and every thing to miſlead thee. Why is proſperity more dangerous than adverſity? Becauſe it leaves no obſtacle to our will; becauſe we have no reſtraint upon our paſſions, and, having no difficulties to ſtruggle with, fall indolently aſleep in the lap of

pleaſure. We often owe our preſervation from final ruin to temporary evils. Mayeſt thou be preſerved in dignity and honour by gentler means, by reaſon and virtue!"

Thus did the emperor lament the errors of his former conduct, and warn his ſon againſt the like misfortune. Raſſelas received his exhortations with reſpect, and ſoon after, with tears of filial piety, ſaw his remains depoſited in the tomb of his anceſtors.

CHAP. XXXVI.

REFLECTIONS OF RASSELAS ON HIS ACCESSION TO THE THRONE.

RASSELAS was now, by right of ſucceſſion, and with the general acclamations of the people, proclaimed emperor of Abiſſinia. He was not elated with the dignity; he looked round the ſepulchral monuments of the royal houſe, and he could not, without a melancholy reflection, contemplate the tombs of a father and three brothers, who, in ſo ſhort a ſpace of time, had finiſhed their courſe amidſt the troubles in which the nation had been plunged.

"There," ſaid he to Nekayah, from whom he was never ſeparated, "there are

are the ſteps by which I have aſcended the throne. O my ſiſter! we are guiltleſs of theſe deaths, but let us be warned by the awful ſcene. Our Creator alone knows how many years, months, or days will revolve before we become inhabitants of this ſilent manſion; but as his goodneſs permits us a free agency in this life, let us endeavour to act ſo as to obtain more than a bare memorial that we have exiſted.

" Let us not entertain an impious vanity, becauſe we have ſeen and avoided the errors of our race; let us offer up our thanks to Heaven for the greateſt of all bleſſings, that of innocence. Born with the ſame frailties as thoſe whoſe mortal remains fill theſe marble ſtructures, we might, like them, have been the ſport of contending paſſions, and at laſt the vic-

tims of their fury! We ſhould now deſerve execration, where they merited compaſſion, if with more inſtruction, with better friends, and eſpecially with the knowledge of adverſity, we had erred like them. Thou, Nekayah, haſt a calm and ſerene part to act through life, and therefore leſs difficult than mine. Ye, whoſe ambitious wiſhes have long graſped at ſovereign power, could you ſee the heart of Raſſelas, you would fear to ſink under the burden of cares and duties which it impoſes on you.

"Nekayah! let us leave this ſcene of contemplation; not the dead but the living are to be benefited or injured by the ſceptre of Raſſelas: if to be injured, all-powerful arbitrator of mankind! let me ſoon hide my remorſe, though not my ſhame,

ſhame, in ſome lone angle of this receptacle of death."

Having ſo ſaid, he departed thoughtful. At the entrance of his palace, he met the chief of the ſlaves whom he had diſpatched to the fortreſs. He anxiouſly enquired whether Zilia and Amalphis were arrived, and liſtened with the greateſt agitation to the following anſwer.

"Dread Sovereign! when we were only at the diſtance of a day's journey from the fortreſs, the meſſenger who was charged with your letters ſuddenly diſappeared: we ſearched for him long in vain; and, during this delay, received the news of our late emperor's death, and of your majeſty's acceſſion to the imperial power: we proceeded to the caſtle, where we related the purport of our miſſion, and the loſs of our creden-

tials: wē informed the governor, of the various events which had contributed to place you on the throne; and we found he had long ſuppoſed you to be the ſame hero whoſe preſence formerly honoured his manſion; but, how great was our ſurpriſe, when we perceived that, inſtead of complying with our requeſt, he delivered to us this letter, and commanding us to aſſure the emperor of his inviolable fidelity, ſaid he waited your further orders for proſtrating himſelf at the foot of your throne!"

CHAP.

CHAP. XXXVII.

LETTER OF ZILIA.

RASSELAS found the letter was from Zilia, and opened it with infinite impatience: it was conceived in theſe terms.

"AS ſincerity and candour are the ruling principles of Zilia, let my ſovereign pardon me if I diſcloſe my heart to Raſſelas: think, O prince! what muſt be my ſenſations, when I learn that fortune and thy own merit have placed thee in a rank above my fondeſt hopes; and forgive me if I ſay, beyond my wiſhes. Had I at firſt inſpired thee with that confidence which my heart tells me I deſerve, I ſhould not now be com-

pelled to act a painful, and apparently an ungrateful part; but as thy prudence was then superior to thy passion, and as, since that time, every thing has prevented thee from conveying to me thy sentiments, an explanation is now necessary, both for thy satisfaction, and for my own.

"I thank thee for the assurance that thou wishest me to share thy honours; but does this wish arise from a scrupulous observance of thy promise, or from that affection which first dictated thy vows? The step thou hast taken is a proof of thy principles, but not of thy sentiments. Zilia could never doubt the honour of Rasselas; but is she assured of his love?

"Attend to me, O prince! The throne of Abissinia, even dignified as it is by

by thy virtues, has no charms for me, if the place which I once flattered myſelf with poſſeſſing in thy breaſt is no longer mine. Conſult thyſelf; reflect whether the circumſtances which conſtrained thee, during a time, to inhabit the fortreſs commanded by my father, did not favour an illuſion: think whether, in the midſt of the ſerious and important ſcenes in which thou haſt been ſince engaged, the image of Zilia has invariably preſented itſelf to thy memory. Haſt thou the ſame ſentiments from which we ſometimes derived the higheſt felicity, and often the moſt anxious ſolicitude, when wandering beneath theſe lofty palm trees that overlook the plains of Abiſſinia, and the diſtant mountains whence the Nile derives its ſource, thou wouldſt often ſay that joy, pleaſure, and content were in this fortreſs, and all be-

yond its walls was a vaſt deſert, or a troubled ocean? Was not this illuſion, Raſſelas? Haſt thou not found in that deſert, flowers not cultivated by the hand of Zilia; in that troubled ocean, harbours not formed by her care? In the midſt of thy ſufferings, haſt thou wiſhed to pour thy griefs into her faithful boſom? Haſt thou at leaſt thought her worthy of thy confidence?

"If the emotions of thy heart impelled thee to ſummon Zilia to the court of Gonthar, ſhe will obey their ſummons; ſhe will accept happineſs and Raſſelas; but if ſhe owes this meſſage to thy former promiſe, ſhe will irrevocably reſign herſelf to retirement, to diſtant admiration of thy virtues, and to prayers for thy proſperity: Raſſelas, thou art free: whatever is thy anſwer, I know it will be dictated

dictated by truth, and received with gratitude."

It is impoſſible to deſcribe the ſenſations with which Raſſelas read this letter. Had his regard for Zilia ſuffered any change, it would have revived every tender thought; but the impreſſion which her virtues had made on him, was not capable of diminution. He loved her with unabating fondneſs and unſhaken conſtancy: he felt and applauded the delicacy of her ſentiments, and immediately diſpatched the ſame ſlaves to the fortreſs, with letters to Amalphis and Zilia that ſufficiently aſſured them how neceſſary to his happineſs was their ſpeedy arrival. He took care that a ſtronger guard ſhould accompany theſe attendants, as he ſuppoſed the defection of his meſſenger, during their former journey,

journey, muſt have been owing to ſome treacherous communication with the Turks: he had long ſeriouſly reflected on the ills which they occaſioned, and reſolved to make it his firſt care to free himſelf from theſe haughty allies.

CHAP. XXXVIII.

AMALPHIS ACCEPTS THE COMMAND OF THE TROOPS.

RASSELAS ſent an ambaſſador to the ſultan with letters, in which he returned him thanks for the aſſiſtance of his troops; requeſted the continuance of his friendſhip, but at the ſame time informed him, that, notwithſtanding the care and diligence of Dinarbas, the inſolence and irregularity of the officers and men were inſufferable; and that his kingdom could not be at peace, till they were removed. He offered to defray all the expences of the war.

While Raſſelas waited the anſwer of the ſultan, he applied himſelf with unremitting

remitting vigilance to the forming of an army. He found many obſtacles ariſing from the anarchy and confuſion which had lately reigned in Abiſſinia: his former inſtructions were neglected; but he had not loſt the affection of the troops; and what will not induſtry attain when aſſiſted by power? He ſoon felt the ſalutary effects of his reſolution. The Turkiſh army, intimidated by the improving forces of Raſſelas, became more courteous and leſs rapacious; yet ſtill he impatiently wiſhed their removal from his dominions; fearing leſt their want of diſcipline ſhould infect his army, and their magnificence and luxury renew a deſire for that ſplendour, which had been carried to the moſt reprehenſible height during the reign of his father.

He was ſoon made happy by the arrival

arrival of Amalphis and Zilia. Convinced of the ſentiments of Raſſelas, ſhe no longer heſitated to accompany her father to Gonthar. They were received amidſt the acclamations of a people who conſidered the felicity of their ſovereign as their own. A day was fixed for the celebration of the marriage, which was to take place immediately on the expiration of the firſt month's mourning for the late emperor. Dinarbas and Nekayah had a more particular ſhare in the general joy. Raſſelas willingly beſtowed his ſiſter on his friend and benefactor, and appointed the ſame time for their union.

He now told Amalphis that his intentions were to follow his counſels in all that regarded the military department, and conferred on him the ſupreme command

command in his army. "I cheerfully accept," ſaid the venerable chief, "the employment with which my ſovereign honours me, and I hope, by the performance of my duty, not to prove unworthy of ſuch diſtinction; yet let not Raſſelas follow blindly my counſels; let him conſult his own reaſon, and that of other men who may have equal experience with myſelf, but who have not had the good fortune to be known to their ſovereign. Who can flatter himſelf that he is devoid of partiality? I have, it is true, during my youth, lived much in extenſive ſociety; but in my age, confined to one ſpot, I muſt have naturally leſſened my general experience in the diſcrimination of character, and may have fancied thoſe around me moſt worthy of command, becauſe my obſervation was confined to them alone. I feel,

feel, that when I ſeek for officers of merit, my thoughts will ſcarcely ſtray beyond my garriſon; therefore I might not only commit injuſtice with reſpect to many of whoſe worth I am ignorant, but likewiſe do irreparable injury to your ſervice, if I was to undertake the diſtribution of employments.

"This province more properly belongs to the ſovereign, guided by the opinion of the nation, which he muſt ſtudy with unremitting diligence."

CHAP.

CHAP. XXXIX.

RASSELAS TAKES A VIEW OF THE LEGISLATURE OF ABISSINIA.

THE ſultan ſent an ambaſſador to Raſſelas in return; and, while he congratulated him on his acceſſion to the throne, and promiſed to recall his forces, he propoſed a treaty of alliance, the terms of which were highly injurious to the honour and intereſt of Abiſſinia. The ſultan demanded, in virtue of this alliance, the ceſſion of a conſiderable port in the Red Sea, which had long been the object of Turkiſh ambition, and was not only the greateſt mart of Abiſſinian commerce, but the beſt ſafeguard of the coaſts. This propoſal had been made to the late emperor, who, by

by the intrigues of his miniſters, was nearly led to accept it, in conſideration of a large ſum offered by the Turks, if he had not been timely prevented by the rebellion of his ſons. The negotiation had been broken off, but a plea was ſtill left for the ſultan to renew it.

Raſſelas received the ambaſſador with dignity, and anſwered him with firmneſs: he told him, he was not conſcious of any obligations to the ſultan which could authorize ſuch demands; that he renounced all alliance that was not to be formed on a footing of equality; that he knew not what might have been his father's motive for entering into ſuch negotiation; but that, in his ſituation, it would be no leſs abject than impolitic to become tributary to a man, whoſe aſſiſtance he had neither directly nor indirectly court-

ed,

ed, and whoſe intentions, as they appeared from his demands, cancelled all obligation.

The ambaſſador had orders to denounce war, in caſe of a refuſal; but Dinarbas, who felt himſelf in ſome meaſure the cauſe of this diſpute, and who, whatever might be the conduct of the ſultan on this occaſion, was attached to him by all the ties of honour, requeſted, and, though with difficulty, obtained permiſſion of Raſſelas to accompany the ambaſſador, and make a laſt attempt on the mind of his benefactor.

Raſſelas, in the mean time, with the aſſiſtance of Amalphis, prepared for war with an activity that alarmed the Turkiſh army, who remained within their camp, and ſeemed rather to fear being attacked, than

than to have any inclination to commence hoſtilities.

He did not neglect the civil part of government: he found the tribunals ſubject to injuſtice, the natural conſequence of that dilatorineſs which gives room for prejudice to bias the minds of thoſe magiſtrates who have leſs penetration than ſtudy, while the greater number have not even the merit of endeavouring to diſtinguiſh right from wrong, but blindly fall in with the opinion of others to avoid the trouble of thinking for themſelves. Raſſelas took all poſſible means to obviate, in a temporary manner, theſe evils, by pardoning the condemned when there was the leaſt probability of innocence; while he applied himſelf ſeriouſly, with the aſſiſtance of the moſt eminent for learning and rectitude, to

form

form a code of laws, which might for the future rather prevent crimes than chaſtiſe them, and have equal power over the magiſtrate and the accuſed. This moſt arduous and moſt eſſential part of legiſlation at firſt alarmed him, on account of the labyrinths in which he found himſelf involved; yet, on examining the ſubject more cloſely, he believed it far leſs complex than he had firſt imagined. Virtue and vice, right and wrong, are, when truly conſidered, impoſſible to be miſtaken: ſophiſtry and prejudice may caſt a veil over their features, but can not totally conceal them from him who ſeeks for juſtice and truth; and ſuch was Raſſelas. He therefore found few obſtacles in framing laws for criminal judicature, and when he had once eſtabliſhed them, he was firm to enforce their execution: their tenor was lenient, but it

was

was impoſſible to eſcape from their power: he ſoon with pleaſure perceived their efficacy, by an amazing diminution in the number of crimes committed in his dominions. At the ſame time, he found greater difficulties in forming a plan that might ſecure the poſſeſſions of his ſubjects from deſtructive chicanery, this part of juſtice being naturally involved in more perplexities, and leſs ſubject to evidence. Happily the Abiſſinians were not greatly addicted to theſe purſuits, which are rather the conſequence of the degeneracy of a nation once civilized, than the remains of priſtine barbariſm; and Raſſelas not only took care that teſtaments and laws ſhould be as clear as poſſible, but diſcouraged every thing that tended to introduce litigious enquiries; and, being convinced that intereſt was generally the promoter of theſe miſchiefs,

he induſtriouſly placed magiſtrates in ſuch a ſituation as to be, if poſſible, inacceſſible to bribery; while, as the ſimplicity of the laws put it in the power of every man to plead for himſelf, there could be no exterior influence, ſuch as he had obſerved in other countries, among the lower officers of juſtice, to breathe the flame of diſcord into weak minds from motives of intereſt and avarice.

CHAP. XL.

PRIESTS AT COURT.

NEKAYAH had not forgotten the wife and good Elphenor, with whom ſhe ſo often converſed during her reſidence at the fortreſs: ſhe entreated her brother to ſend for him to court: "His piety," ſaid ſhe, "will aſſiſt our devotion, and his charity direct our benevolence. I have obſerved, with concern, that your palace is filled with men who, under the venerable garb of prieſthood, are not only ſubject to every paſſion of the courtier, but are even the great ſprings that ſet in motion all the petty intrigues and invidious cabals that infeſt the dwelling of princes: ſome who,

without a bluſh, live in open contempt of thoſe maxims which they are obliged to inculcate, whoſe oſtentation vies with the dignity of the prince, and whoſe gaiety, not to ſay libertiniſm, equals that of your emirs, and of the officers of your guards. Theſe are indeed greatly hurtful to religion; for, though their precepts are good, there is a want of example to enforce them; yet theſe have often charity and often talents, and appear leſs dangerous than their brethren of another claſs, who edify the people with the exterior of rigid virtue and warm devotion, who, alike with their airy rivals, wiſh for deſpotic influence, and who purſue it by cloſer, and therefore more deſtructive methods: theſe are the men moſt to be feared; and all are ſurely unworthy of the ſtation they enjoy. We have need of ſome

pious

pious man who may regulate the duties of devotion, and reform the many abuſes introduced: ſuch a one, as I have often told you, is to be found in Elphenor: his humility is not to be tainted by this air of infection, and his wiſdom and piety are only equalled by his experience."

"Nekayah!" anſwered Raſſelas, "I know the rectitude of thy heart, and the purity of thy intentions: I confeſs that great abuſes have been introduced into the practices of worſhip, and greater ſtill among the miniſters; but Heaven protect me from ever erecting myſelf into a judge of religious cauſes! To rouſe the ſleeping demon of fanaticiſm in my dominions, would be the greateſt error I could commit in adminiſtration: this muſt inevitably be the caſe, were I to attempt

a reform by authoritative meaſures: every command would be conſidered as an innovation, every regulation would become a ſource of controverſy. In all civil, all moral conſiderations, controverſy is uſeful; it maintains independency of ſpirit, and diffuſes light over a nation; but in matters of religion, it is the moſt dangerous of fiends. All I mean to do, and all I can do with prudence, is to give, as far as human frailty will admit, the example of unaffected conſtancy in the duties of piety; to diſcountenance equally diſſipation and ſuperſtition in the miniſters of the altar; to chooſe for the higher offices, thoſe of the moſt unblemiſhed principles, and to exclude all from any influence in civil or political affairs. As for Elphenor, of whom I believe what you have told me,

me, I will, in consequence of that belief, promote him to one of the first dignities of his profession, where his example and his precepts may enlighten and improve the district committed to his care; but I am persuaded, when my sister reflects, she will agree with me, that more cannot, and ought not to be expected from a man of his function.

In consequence of this determination, a message was dispatched to the fortress, inviting Elphenor to court, and assuring him of the intentions of the emperor in his favour, from a conviction of the good which he would diffuse in a situation of more extensive influence. This mandate was accompanied by a letter from Nekayah, in which she returned him thanks for the consolation he had afforded her by

his viſits at the fortreſs, and expreſſed her deſire of ſeeing him a witneſs of her happineſs, as he had been of her affliction.

CHAP.

CHAP. XLI.

HISTORY OF ELPHENOR.

THE meſſenger ſoon returned to Nekayah with the following letter.

"THINK not, moſt eſteemed lady! that I am inſenſible of the honour which your royal brother would confer on me, or of the kindneſs with which you repay what was merely a duty, conſoling virtue in affliction.

"Neither ſuppoſe me neglectful of my ſacred miniſtry, if I [illegible]celine to act in a more extenſive ſphere, where Heaven might bleſs my endeavours with diffuſing good over an ampler ſpace than the narrow limits of this fortreſs.

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CHAP. XLII.

THE UTILITY OF LEARNING.

THE cares of government had too much engroſſed Raſſelas to permit him to enjoy, as formerly, the converſation of Imlac and the aſtronomer: one evening, as theſe were aſſembled with Nekayah, Zilia, and Pekuah, in a ſmall palace of the emperor, the gardens of which overlooked the river, Raſſelas joined them, with Amalphis.

"You are not to think, my friends," ſaid the monarch, "that your ſociety is leſs dear to me than formerly, or that my heart is leſs ſenſible of the charms of literary and ſocial converſe. I have found an empire in ſuch confuſion, that every branch of

of its government demands immediate attention; but I hope it will not be long before I may again enjoy the delights I have ever found in your company. I ſhall likewiſe require your aſſiſtance for the benefit of my ſubjects; you have talents to be uſeful; and a long intercourſe with you has convinced me that your hearts are warm in every virtuous purſuit. You are not unacquainted with my notions on the neceſſity of learning in a ſtate: the Abiſſinians in general want neither acuteneſs nor application, but their ſtudies have been hitherto wrong directed: as a proof of this, we have only to conſider the famous libraries, which are the ſource of vanity to our nation, and of envy to our neighbours. Of what are they chiefly compoſed? Of manuſcripts, which have no other merit than the claim of dubious antiquity; treatiſes on myſtic devotion; or

judicial

"Believe me, princeſs! neither indolence nor ingratitude prevents me from accepting this ſplendid offer. Vouchſafe to peruſe my hiſtory: it is neither long nor eventful: I did not chooſe to relate it during your reſidence here; your mind then required rather to be calmed than agitated by adventitious impreſſions.

"I am deſcended from no ignoble family; and followed the example of my forefathers, by ſerving the emperor in the field: I was crowned with conqueſt in a ſucceſsful engagement, and ſhould probably have continued the purſuit of military honours, had it not been for a calamity, the remembrance of which time has never been able to efface. I loved and was beloved;—but, at the moment in which I was to have been united to the

the object of my affection, an awful event ſeparated us—a flaſh of lightning reduced my bride to aſhes as ſhe received my vows at the altar.—I will not expatiate on ſo dreadful a circumſtance, but leave the heart of Nekayah to judge of my feelings. After a long conflict between deſpair and reſignation, I fought conſolation in viſiting and comforting the afflicted: I embraced the ſacred miniſtry, and have conſecrated my life to Heaven, which forbade me to ſeek a refuge in the grave.

"I have been repaid for my ſufferings by the bleſſing conferred on my endeavours: the flock, of which I am become the ſhepherd, love me, and find in my advice a reſource againſt mortifications and adverſity. Let thoſe, who have, from choice alone, dedicated themſelves

to the immediate ſervice of the Divinity, be promoted to the ſupreme dignities of our order: in me it would be the height of ingratitude to abandon that duty, which has been ſo long the only alleviation of my ſorrows.

"I have not always, it is true, remained in the ſtate of tranquillity in which you found me: my mind naturally active, and my ambition once boundleſs, led me at firſt to ſeek fame, and to deafen by tumult the voice of affliction. I endeavoured by my eloquence to diſtinguiſh myſelf at Gonthar, and might then have obtained the honours which you now offer me; but, after viewing the ſplendid ſcene, I found it more dazzling than real: I diſcovered that it would not make me amends for the ſerenity I muſt relinquiſh. I

felt that my natural ſenſibility might, in a narrower ſphere, be turned to the conſolation of thoſe individuals, who ſhould ſtand in need of my aſſiſtance, but that a heart, blaſted by misfortune, was not capable of great purſuits, and that tenderneſs could never happily be exchanged for ambition. I retired to this fortreſs, where I have paſſed near half a century. Can I abandon my children, when my age and my declining health require that I ſhould loſe no time in giving them proofs of my affection? If my prayers can avail, I offer them up ſincerely for the proſperity of my ſovereign, for that of Nekayah, and of Dinarbas.—This young hero has ever been the object of my regard: I watched his growing virtues: I once thought they were recompenſed by a glorious death,

death, before he had known misfortune. I now ſee they are rewarded in a different manner: it has pleaſed Heaven, that he ſhould contribute to the preſervation of his country, and that he ſhould be crowned with glory and with love: few, very few, can hope for ſo ſingular a bleſſing! May you both long enjoy it! and ever recall to your memory, that Heaven ſeems to have particularly diſtinguiſhed you, becauſe your paſſions were made ſubſervient to the voice of reaſon and virtue! May you, as the greateſt felicity I can wiſh you, be taken both at the ſame inſtant, to the bliſsful habitations of permanent ſecurity! For, in the midſt of tranſport, Nekayah muſt remember that all happineſs in this world is tranſitory, except virtue, and that

that while ſhe retains her ſteady attachment to that heavenly guide, ſhe can want no earthly director to point out to her the celeſtial enjoyments of piety and beneficence."

CHAP.

judicial aſtrology, and annals of nations, from whom we can gain little inſtruction, becauſe they were not further advanced than ourſelves. I know, Imlac, you already hear me with impatience, and would except, in my general cenſure, the beautiful and affecting paſtorals compoſed by the wandering Arab, from the view of ſimple nature, and the ideas analogous to this ſtate of life; but theſe, you will yourſelf confeſs, do not much improve the learning of a people."

"If they do not immediately improve the learning," anſwered Imlac, "they form the taſte, which I hold to be a conſiderable ſtep towards it."

"I too," ſaid the aſtronomer, "muſt ſpeak in favour of a part of your libraries, conſiſting of numberleſs volumes which prove that the revolutions of the planets,

planets, and the diviſion of the ſtars into conſtellations, were known to the ancients, and that modern aſtronomy is rather a revival than a diſcovery, perhaps even an imperfect revival. Probably theſe remaining treaſures of antiquity may not be ſufficient to explain to us wholly the ſyſtem of the heavens; had they been ſo, the ſages, who examined them, would have been capable of putting an end to the doubts which ſtill ariſe amidſt our moſt penetrating enquiries. But they convince us of the application and reſearches of former ages; they lead us to wiſh for a knowledge of the productions of times ſtill more remote, and to accompany that wiſh with endeavours to inveſtigate the origin of a ſcience, founded, it is true, on nature and obſervation, but not ſuſceptible of perfection without great labour and aſtoniſhing perſpicacity. I do

not

not mean from this to infer that aſtronomy, though one of the nobleſt of ſtudies, deſerves the immediate attention of a monarch, who has to form an infant nation: there are other parts of the mathematics far more eſſential, for which public maſters ſhould be eſtabliſhed: ſuch are the mechanics, hydraulics, and in ſhort every thing that contributes to introduce ſimplicity in the conſtruction of machines, to ſpare labour, and to improve agriculture: all which advantages can no otherwiſe be attained, than by a knowledge of the mathematics."

"I ſhall be always ready," anſwered Raſſelas, "to promote in my dominions the ſtudy of the ſciences; and, though thy modeſty has been ſparing of praiſe to thy favourite contemplations, I ſhall not be neglectful of them. For thee, Imlac, thou

"Thou haſt long known my veneration for learning: no inſtruction equals that obtained by the peruſal of hiſtory; but how far doſt thou think this ſtudy ſhould be carried by the generality of mankind? Are not moſt men devoted to paſs their lives in one ſpot; and is not the hiſtory of their own country, if they mean to be uſeful to it, the only one neceſſary for them?"

CHAP.

CHAP. XLIII.

THE SAME SUBJECT CONTINUED.

"I AM far from being of that opinion," ſaid Imlac, "he who would confine his knowledge to one particular kingdom, would fancy it, as experience often ſhews us, ſuperior to every other, and conſequently think nothing could be added to its advantages: his ideas thus reſtrained would be incapable of forming extenſive deſigns or plans of general utility. We cannot learn how to act in the various circumſtances of life, without conſidering various examples, and how can we find all theſe in the limited boundaries of one country? We muſt have very little judgment if we cannot diſcriminate thoſe parts of hiſtory

which are applicable to our ſituation; and, though we would not be Romans at Conſtantinople, or Abiſſinians at Venice, we may, even from conditions directly oppoſite to our own, gain inſtruction and improvement, as we receive by reflection the light of the ſun, when its rays are directed to the moon. General hiſtory is therefore, in my opinion, uſeful to all, and for this purpoſe it is neceſſary to have a competent knowledge of different languages, without which we are obliged to ſee through the falſe medium of tranſlation; or, what is ſtill worſe, to rely implicitly on the faith of our own hiſtorians. The Abiſſinians have few works of this nature, and even if they had many, it is moſt probable they would be infected with the ſame partiality and prejudices, which we find in the volumes of other nations. The only method of diſcovering truth

truth is to compare thoſe different narrations; to ſtudy the character of the people deſcribed, and of the author who deſcribes them; to enter into their views, and adopt their feelings, but not ſuffer ourſelves to be led aſtray either by the charms of eloquence, or by any apparent connexion with our own ſyſtems and intereſts.

"Poetry, as it teaches the knowledge of the heart, and develops the powers of the imagination, is not only pleaſing, but inſtructive in the great ſtudy of morality, the moſt eſſential of all, that to which all learning tends, and without which learning is of no avail."

"I am perfectly perſuaded," replied Raſſelas, "that ſuch is the uſe, and ſuch the neceſſity of learning to poliſh the manners, and rectify the principles of a nation,

nation, that I ſhall ever conſider it as my duty to encourage all men of letters, and to diſtinguiſh more particularly with my protection thoſe, who by their talents and aſſiduity have acquired the glorious pre-eminence of enlightening, and improving their fellow-citizens."

Amalphis ſmiled at the expreſſion of Raſſelas, which Imlac obſerving, ſaid, "I ſee Amalphis is not of opinion that men of letters are always the promoters of learning, if I am not miſtaken in the interpretation of that ſmile."

"You are right Imlac," ſaid Amalphis, "I honour and eſteem men of letters, while they retain that character; but when they make their talents ſubſervient either to baſe adulation, or to the rage of party, they loſe all their merit in my eyes; beſides, their petty jealouſies are

more diſgraceful than thoſe of women, becauſe we always expect that ſome philoſophy and elevation of thought ſhould be found in thoſe minds that have been cultivated by ſtudy and inſtruction: I may ſafely ſay this to you, Imlac, whoſe pen has neither flattered nor inſulted, and who have only known envy by being the object of it."

"I hope in ſome meaſure," ſaid Raſſelas, "to guard my literary ſubjects againſt the practice of adulation, by ſhewing them it would be loſt on me; and I may perhaps diminiſh the fuel of envy, by giving equal encouragement to thoſe who equally deſerve. If envy could be deſtroyed, ſatire and malevolence would be unknown; for no man takes pains to diſpraiſe him, from whom he fears no competition: but, if an

angel reigned in Abiſſinia, he could not remedy this evil, and all my endeavours will only ſerve to palliate what can never be eradicated.

"There is another circumſtance which Amalphis might have remarked, and which only his partiality to me has omitted. Moſt ſovereigns, who have been particularly attached to letters, have given themſelves wholly up to the delightful ſeduction, and have neglected their council-chamber and their camp, for their cloſet and their library. He who ſacrifices his time, even to innocent purſuits, when they call him off from his duty, is criminal; but he is praiſeworthy when he makes theſe purſuits tend to the great object which he muſt ever keep in view. I muſt therefore ſedulouſly arm myſelf againſt the charms of muſic, painting,

ſculpture, and architecture, the embelliſh-ments of life, the delight of rational minds, and active imaginations. A monarch ſhould in this imitate the ſun, whoſe rays beſtow colour and radiancy on the flowers which ſpring up beneath his influence, but who ſtops not his fiery chariot to contemplate their beauty, leſt he ſhould endanger the ſafety of the univerſe, to which it is his eſſential office to communicate light and heat. Such ſhould be the conduct of the prince; in this, as in many things, leſs happy than his ſubjects, who may innocently employ their hours to attain perfection in whatever ſtudy they have made their peculiar choice, while he ſhould have a general knowledge of all, without ſacrificing his life to any in particular, however uſeful or pleaſing."

CHAP.

CHAP. XLIV.

EDUCATION.

"I HAVE been liſtening attentively to all your converſation," ſaid Pekuah, "and nothing but my reſpect for the emperor would have kept me from interrupting Amalphis, when he ſpoke in ſo contemptuous a manner of the jealouſies of women. Our ſovereign thinks the conduct of the patron may increaſe, or diminiſh the envy that ſubſiſts between men of letters, and I am perſuaded that the jealouſy of women is fomented by the influence of men."

"I believe," anſwered Amalphis, "that none are more ſenſible of the merit of women than the military man, who can beſt

defend them, and who, if he has any good principles, will be tender of their honour, becauſe he feels the nicety of his own. It is true, I ſpoke with ſome contempt of the jealouſy of women: whatever is the cauſe, we know it equally reigns over the recluſe, whom we ſhould ſuppoſe devoted to meditation, and the thoughtleſs, whom we might imagine buſied only in gaiety. Caſt your eyes on a company of children; they have not to accuſe men of raiſing the paſſion of envy by flattery, yet never does it operate more forcibly than in their infant breaſts: all cauſes are capable of bringing to light this fatal evil with thoſe in whom it is unfortunately inherent, and none but great minds are totally exempt from it.

" The good or the bad diſpoſitions of women have a very extenſive influence in

in ſociety, and could we be ſo fortunate as to diſcover the motives of what we call by the general name of caprice, we might probably ſucceed in preventing the effects. Empires have been ruined by the jealouſies of women; to them are owing many of the great revolutions that have decided the fate of nations; and if we join to theirs the ſacerdotal influence, I fancy we ſhall prove that ſtateſmen and conquerors have often been ſimply the machines put in motion by weak hands, and verſatile heads."

"If women," ſaid Imlac, "frequently do great hurt by interpoſing in affairs which ſeem foreign to their ſex, how uſeful are they when they turn their thoughts to the education of their children, and by theſe domeſtic and natural cares provide happineſs in future, not only for themſelves

ſelves but for their country! The firſt impreſſions are difficult to efface, and the firſt impreſſions are given by women; their miſtaken tenderneſs has formed cowards, and their capricious anger has reared up tyrants. If therefore they deſerve our cenſure for the ill qualities which their children have imbibed from them, let us not deny them our praiſes for many of the virtues which make men an honour to their age and to their nation."

"When I think on education," ſaid Raſſelas, "I wander in a labyrinth, from which I know not how to extricate myſelf, and yet every delay to purſue this important ſubject ſeems to accuſe me of criminal omiſſion. From faulty or neglected education ſpring the evils which I am labouring to correct at preſent, and which I would

I would endeavour to obviate for the future.

" Private education, I believe, in general, to be pernicious to men, becauſe it is the way to perpetuate the failings of the race from one generation to another; for how can he teach wiſely, who has not been wiſely taught? It ſeems more expedient that the public ſhould form thoſe by whoſe ſervice it is to be benefited—but what is the public? It is a name without a determined idea, in which, though all individuals are intereſted, few think themſelves immediately concerned. If ſo ſmall a number of parents are found capable of educating their own children, are we to expect that more attention will be paid to this duty by perſons who have no tie for the performance of it, but that of general utility, or ſelf intereſt?"

" The great advantages of public education," ſaid Imlac, " are theſe: proper rules are formed, and blind tenderneſs is not likely to interfere with their execution: the children have the benefit of reciprocal emulation, and of ſome initiation into a knowledge of the world: this, I own, is too frequently attended by an early acquaintance with vice; but could not this be remedied by a prudent choice of maſters? The greateſt model of this ſort is the Lacedæmonian ſchool, which was imperfect only in what was ill-planned from the firſt: the inſtitution was rigorouſly followed, and therefore if wiſe rules are made, they can be ſtrictly obſerved."

" I depend greatly on thee, Imlac," returned the prince, " for the formation of ſuch rules; thou haſt not only read, but

but ſeen much, and the great fault I have remarked in thoſe who preſide over the education of youth, is their total ignorance of thoſe ſcenes for which they are to prepare their diſciples."

CHAP. XLV.

FALSE PRETENSIONS TO KNOWLEDGE.

"AS for myſelf," ſaid Pekuah, "I would willingly undertake to teach children what little I have myſelf attained: I know no happineſs in knowledge without communication, but I muſt be permitted to chooſe my ſcholars: to inſtruct thoſe who have genius is delightful, but to drive ideas into minds incapable of making them ſpread or fructify, is a torment which none but wretched preceptors know."

"Lady," ſaid the aſtronomer, "all are not ſo happy in pupils as the Arab and myſelf; yet I know too well the ſweetneſs of your temper not to believe

you would think your pains well rewarded, if they ſucceeded in fixing the giddy to application, or in enlivening the apathy of dulneſs."

"Such a taſk," interrupted Nekayah, "is worthy of your beneficence and talents, but I own myſelf of the opinion of Pekuah—who can make feathers ſolid, or lead elaſtic?"

"Madam," replied the aſtronomer, "though their qualities cannot be changed, they may be directed to uſeful purpoſes."

"True," ſaid Amalphis, "the feather may, by being applied to the arrow guide its intended flight; and the lead, formed into a ſhot, will reach the deſtined mark from the muſket; this may be called their education, without which the feather

feather would have fluttered uſeleſs in the air, and the lead remained unheeded on the ground. The misfortune is, that weak and ſordid minds are ſometimes employed in great attempts; to this fatal error we owe thoughtleſs or indolent ſtateſmen, and tedious or deluſive writers. It were much to be wiſhed that ſervile offices could be left to mean capacities, and that none ſhould act the firſt parts on the great theatre of the world, but thoſe who have talents to fill the character. All men may be made uſeful, if they are placed in their proper ſtation, and their faculties directed to thoſe purſuits of which they are moſt capable."

"As for utility," reſumed Imlac, "few parents reflect whether the education which they give their ſons, will make them ſerviceable to their country, or to their

their fellow creatures: they wiſh that it may enable them to ſhine in ſociety, and they early inſpire them with a deſire of ſhewing all the learning of which they are poſſeſſed. As vanity has been the motive of his education, the ſame diſpoſition attends the unfortunate youth through life: perhaps he finds himſelf unequal to ſupport, without further ſtudy, the reputation of that inſtruction which he pretends to have received: he therefore ſeeks the reſource of nomenclature, ſyllabus, and compilation, which keep him for ever immerſed in ignorance and impertinence.

"Such are the ſteps of thoſe who affect knowledge, members of ſociety far more inſupportable than the ruſtic or the trifler; men who have no original ideas, no ſolid erudition, and yet mix boldly with the learned,

learned, while they impoſe on the untaught. Even ſerious application, diligent ſtudy, and ſound judgment muſt wait long in the veſtibule of learning, before they can be admitted to her ſanctuary."

CHAP.

CHAP. XLVI.

THE CONVERSATION TURNS ON VARIOUS MATTERS.

IMLAC here interrupted his diſcourſe, on perceiving that Raſſelas was not liſtening to him, but that his thoughts were employed on ſome idea which he ſeemed unwilling to communicate.

"I was thinking," ſaid the prince, "how miſerable we ſhould be, if Heaven was to grant us what we have fondly deſired at a former period of our lives. Do you remember, while we were detained in Egypt by the inundations of the Nile, that Pekuah, delighted with the convent of St. Anthony, wiſhed

to

to be prioreſs of an order of pious maidens, and there fix her invariable reſidence? yet Pekuah is contented with the diverſity of life that has ſince been her lot, and would not, I fancy, be willing to relinquiſh the court of the princeſs, where her mind enjoys rational amuſement in the ſociety of Amalphis, Imlac, and her aſtronomical inſtructor; and where the livelineſs of her wit finds conſtant exerciſe in the different groups that compoſe the motly ſcene in the manſion of a ſovereign."

"Certainly," anſwered Pekuah, "I have at preſent no wiſh for retirement: while I was lately impriſoned with the princeſs in the valley, I often wondered how I ſhould have ever deſired to become the inhabitant of a monaſtery, and reflected where I could have found nuns whoſe

whoſe ſociety would have been comparable to that of Nekayah; and yet, even with that ſociety ſo dear to me, I longed to be again at liberty."

"And you, ſiſter," ſaid Raſſelas, "would you be greatly delighted, if Heaven ſhould make you directreſs of a college of learned ladies; and would you renounce the ſociety of Dinarbas, and your friends, for the pleaſure of diſcourſing with the aged, and inſtructing the young? As for myſelf, I wiſhed for a little kingdom, and was ever extending the limits of my fancied dominions: I now find the government of Abiſſinia an arduous taſk, and though nothing ſhould induce me to renounce what it is my duty to retain, I ſee in the friendſhip of Zilia, and the eſteem of thoſe around me, the ſummit of my happineſs,

happineſs, a happineſs totally independent on the charms of royalty. Such were our wiſhes, Nekayah! thou and Pekuah ſhould return thanks to Heaven that yours were not accompliſhed, and I, that bleſſings were beſtowed on me, which alone could make the accompliſhment of mine ſupportable."

"I feel the force of your obſervation, my brother," anſwered the princeſs, "but circumſtances are perpetually changing, and we are not reſponſible for the influence which they may have on our minds. Imlac and the aſtronomer, it is true, were wiſer; they made no choice, becauſe they had experienced how little we know in this world what is beſt for us. I believe, however, we may venture to affirm, that they who condemn themſelves to irrevocable retirement, are greatly

greatly deceived in their expectations, and if their repentance is not manifeſt, it is becauſe pride will not allow them to own it.

"I think I ſhould have been ſufficiently miſtreſs of myſelf to bear with reſignation the misfortunes of which I had once the gloomy proſpect; but I am certain I could never have hoped for ſo great felicity as Providence has been pleaſed unexpectedly to grant me."

"It is ſingular," ſaid the aſtronomer, "that thoſe whoſe imagination is moſt lively, are generally the moſt ſubject to occaſional diſguſt and dejection, and conſequently moſt led to ſeek a refuge in ſolitude; whether their ſpirits are more worn by greater exertion, or whether

ther a mind naturally active, takes a ſtronger impulſe whatever way it tends."

"I believe," ſaid Pekuah, "ſuch minds want conſtant employment, and feel more pain from inaction than from misfortune: indeed, liſtleſs indifference is the moſt inſupportable of all ſituations. I know, that when I am deprived of the ſociety of thoſe who can entertain and inſtruct me, I prefer the intercourſe of beings whoſe follies or ſingularities are of the ridiculous kind, to thoſe in whom I can find nothing to blame or commend, who weary me with inſipidity, and yet afford no theme for amuſing my friends at their expence."

"The arms of ridicule are very dangerous, Pekuah," ſaid the princeſs, "I confeſs thou haſt often uſed them with dexterity, and I cannot deny that I have

have taken pleaſure in thy ſallies; but conſider what pain they may give to the innocent, what enemies they may create among the vindictive!"

"And yet, if we were deprived of ridicule," ſaid Imlac, "we ſhould loſe much of the power of wit, and much of the influence of general opinion—two inviſible monarchs, who govern with ſufficient juſtice, and who, if they do not prevent crimes, at leaſt may reform errors."

CHAP.

CHAP. XLVII.

SIMPLICITY.

"IMLAC," ſaid Raſſelas, "I have often obſerved with what ſkill thoſe who poſſeſs the advantages of a ſuperior education and knowledge of the world, can, without apparent incivility, leſſen, in his own opinion, that man who has intruded himſelf on their company, or who has abuſed the privileges they have allowed him: he has no reaſon to complain, yet he feels himſelf uneaſy in their preſence, and is awed into reſpect without the ſhame of reproof.

"This is one of the many advantages of good-breeding—a quality which has perhaps

perhaps more power than any other, ſince it will for a time conceal even want of talents, and want of virtue. How neceſſary is it therefore to acquire this pleaſing pre-eminence, without which the moſt eſſential endowments are abaſhed before inferior merit. Politeneſs may be called the portrait of virtue, and its reſemblance is ſo perfect, that nothing but the ſolidity of the original is wanting: ceremony and affectation are poor imitators of true good-breeding, which is eaſy and ſimple, like nature itſelf. If I was to form a ſyſtem, it would be that of ſimplicity; it ſhould pervade all works of imagination, all enquiries of ſcience, all performances of the chiſel and pencil, all behaviour, and all dreſs. Carry this idea even to the moſt awful height, what is ſimplicity, but truth, the great baſis of virtue and religion? When I

call this a ſyſtem, it is only to comply with the common mode of ſpeech, which would make of the moſt natural ideas a philoſophical diſcovery. Simplicity is the child of nature: the love of it ſeems implanted in us by Providence; yet all the labour of erring mortals is to depart from this great and open road, and to return to it when they have ſeen the fallacy of winding paths, and doubtful mazes."

"My brother," ſaid Nekayah, "when you extol with reaſon the univerſal merit of ſimplicity, you certainly do not mean to imply a neglect of combination of ideas in the works of art or ſcience, or a neglect of common forms in dreſs or manners."

"So far from it," replied the prince, "that as nature is varied, ſo muſt be the imitation

imitation or inveſtigation of it; and to affect ſingularity, either in habit or behaviour, would be wandering from the very rule that I have been propoſing."

"To explain this," ſaid Imlac, "we need only have recourſe to our own feelings and perceptions: the variety of nature is infinite; but it is harmonized by general effect. The verdant leaves of the trees participate of the azure of the ſky, and their trunks of the colouring of the earth: the moſt diſcordant ſounds in muſic, the moſt diſtant ideas in metaphyſics, are combined by gradation, or oppoſed by contraſt; yet even in contraſt there is an imperceptible connexion that unites the whole. Without one great plan, to which all is ſubſervient, our general conduct in life, and our

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fineſt productions of art or genius, are like a republic without laws, or a monarchy without a king.

" Simplicity, by thoſe whoſe wayward minds are not ſuſceptible of its charms, is ſuppoſed to exclude pomp and elegance; yet what is pomp without dignity, and elegance without grace? Both are the offſpring of nature, and ſiſters to ſimplicity."

" I know," ſaid Zilia, " that no other power obtains acceſs to our hearts: the various inflexions of voice, the painful efforts of the muſician, who ſhows his art in deviating from nature, excite our wonder; but the nightingale, and he whoſe notes are equally pathetic and ſimple, inſpire us with more than admiration."

" If

"If our ſovereign introduces ſimplicity at court," ſaid Pekuah, "what will become of the numberleſs artiſts, merchants, and other abettors of luxury, that owe their chief ſupport to the inhabitants of this manſion, and to the influence of their example over the reſt of the nation?"

"The circulation of riches, for the gratification of pride, indolence, or the love of pleaſure," replied the prince, "is, in my opinion, detrimental to a kingdom. I have often thought, that every ingot, ſtored by commerce in the treaſury of a monarch, has coſt him the virtue and principles of a ſubject. The romantic warmth of youth, may perhaps make me judge too ſeverely; and it is poſſible that commerce may, in ſome nations, be carried on without inſidious

treaties between the reſpective governments, and without unjuſt attempts of individuals to make their fortunes at the expence of their neighbours. Though I love virtue too well not to wiſh that I could be perſuaded of its general influence in every ſtation of life, yet I ſhall never conſider luxury at beſt but as a neceſſary evil, and its dependant, commerce, as a very dangerous trial for the principles of its followers.—Notwithſtanding this conviction, I cannot aboliſh either: money is wanted in all ſtates, that they may not become the prey of their richer neighbours; commerce muſt therefore be encouraged; but it is our duty to endeavour, as far as we are able, to prevent fraud and monopoly. Were it poſſible for any monarch to render a people perfectly happy in themſelves, it would not be ſufficient; he muſt make the whole

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world participate in the great reformation, or he could never preſerve his own ſubjects in ſecurity. We may indulge ideal ſpeculation, but experience ſhows us this humiliating truth, that all we can do is to diminiſh evil and to promote good, by the means that are given us: perfect juſtice can alone be exerciſed by the Divinity."

CHAP. XLVIII.

DINARBAS RETURNS FROM THE COURT OF THE SULTAN.

THE converſation was here interrupted by the arrival of Dinarbas from Conſtantinople. He was received with great joy by the ſovereign, by his father, Nekayah, and Zilia: but Amalphis was impatient to know the ſucceſs of his embaſſy; he conſidered that the honour of his ſon was engaged, and anxiouſly entreated him to begin his narration.

"When I arrived at Conſtantinople," ſaid Dinarbas, "I found the ſultan highly incenſed at the independent anſwer of the Abiſſinian monarch, and diſpleaſed

diſpleaſed with me for not having warmly ſeconded his propoſal of a treaty: he declared that nothing ſhould perſuade him to relinquiſh pretenſions which he thought juſtly founded on the aſſiſtance he had furniſhed: he ſaid, that Raſſelas owed to him alone the throne of Abiſſinia, and could not, without ingratitude, refuſe to comply with his demands.

"In anſwer to this, I obſerved, that when I had firſt recourſe to him for aſſiſtance, the prince was totally ignorant of my intentions; that afterwards, the army marched without my knowledge, and expreſsly contrary to the wiſhes of Raſſelas; that a happy change had indeed been effected by their intervention, but that the whole nation joined in reſtoring their former ſovereign; and that, had Raſſelas, inſtead of Me-

nas, headed the troops of Abiſſinia, the victory might not have been ſo eaſily obtained.

"The ſultan would not liſten to my remonſtrances: he denounced war againſt my country, but accompanied his denunciation with a deſire that I would remain in his council, and retain the government of Servia, both which I refuſed, and prepared to depart from Conſtantinople, offended with myſelf for having indulged the romantic idea, that a man at the head of a powerful and ſubmiſſive nation, would liſten to the voice of juſtice, againſt what he ſuppoſed his own intereſt: I ſaid to myſelf, that I had miſtaken in him magnificence for generoſity, and ſplendid profeſſions for honourable ſentiments.

"Being on the point of leaving his dominions, I again requeſted an audience, that I might teſtify my gratitude for the favours which he had conferred on me, and my regret for not being able to retain them without infidelity to my natural ſovereign: he ſeemed affected, and, commanding his attendants to withdraw, ſpoke to me in the following manner.

"Dinarbas! I love thee, and will ſay to thee, what I would not ſay to any other man. I believe thee—read theſe letters, and tell me whether they are genuine.

"So ſaying, he gave into my hands the letters which your majeſty, the princeſs, and myſelf had ſent by the meſſenger to my father and Zilia, the loſs

of which we always ſuſpected to have been owing to the Turks. Theſe letters, continued the ſultan, have juſt been delivered to me—I wait thy anſwer

"I eaſily convinced him that they were really ſent from the court of Abiſſinia; on which he made me this reply.

"Dinarbas! I perceive that truth, honour, and integrity ought not only in individuals, but in governments, to be the great ruling principles of action: I learn by theſe letters the real ſentiments of thy ſovereign, his innocence in his ſteps to the throne, and the firmneſs of his character: were I to make war againſt him, the event would at leaſt be doubtful on my ſide, and the diſgrace inevitable.

table. His army is better diſciplined than mine, and I know not whether any ſuperiority of number would weigh againſt the attachment of his troops to a warlike ſovereign, and a tender father: I cannot boaſt of either of theſe titles, nor have I energy ſufficient to deſerve them; but the fatal deluſion of flattery, which ſeems to have enchanted this imperial ſeat, has not ſo totally blinded me, as to prevent me from revering in others the virtues of which I am incapable: beſides, my own intereſt engages me to retain one honeſt man in my dominions, and to cultivate a friendſhip with one diſintereſted prince. Return to Abiſſinia, offer my alliance to thy monarch on equal terms, lead back my army, and teach me how to govern.

" I

"I was aſtoniſhed and affected at the ſultan's diſcourſe. Does not this man deſerve to be virtuous?"

CHAP.

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CHAP. XLIX.

MARRIAGES OF RASSELAS AND NEKAYAH.

"THE interception of our letters," ſaid Raſſelas, "has then informed the ſultan of the purity of my intentions, and of the loyalty of my ſubjects; how frequently have I wiſhed that my inmoſt thoughts could be known! Guilt and innocence ſo often wear the ſame aſpect, that far from fearing the ſecret emiſſaries who may be placed to obſerve my conduct, I only deſire that they ſhould report the truth.

"To thee, Dinarbas, we owe the tranquillity of the empire; and in thy friendſhip I have found more than a recompenſe

penſe for all my ſearches after happineſs; but how can I eſtimate the felicity that is promiſed me in the ſociety of my Zilia! A felicity which was once beyond my hopes, but without which, I now could not exiſt. I remember that I had formerly with Nekayah a long debate on marriage, in which we could not decide whether early or late unions, whether ſympathy or reaſon were moſt conducive to conjugal happineſs: we have, by a ſingular courſe of events, been permitted to enjoy at once theſe oppoſite advantages: the warmeſt affection has been confirmed by the ſevereſt trials: ſurely we have before us the faireſt proſpect, a proſpect to which neither intereſted views, nor tranſitory paſſion can lay claim."

"In this," ſaid the aſtronomer, "your virtues are rewarded; he who wants firmneſs

firmneſs deſerves not ſucceſs; reaſon can be no enemy to that love, which is founded on virtue, and ſupported by conſtancy."

The nuptials of Raſſelas and Zilia, Dinarbas and Nekayah, were celebrated without oſtentatious magnificence, but with a dignity becoming their rank. The poor had the greateſt ſhare in the rejoicings, becauſe the ſuperfluous treaſures, conſumed on ſimilar occaſions, were diſtributed among them. It was decided that Dinarbas ſhould in a few weeks conduct back the army of the ſultan into his dominions; that he ſhould, with Nekayah, fix his reſidence in Servia, but that their viſits to Abiſſinia ſhould be frequent. Pekuah was to accompany the princeſs, and the aſtronomer, delighted in varying the ſcene, ſince he had taſted the charms

charms of ſociety, begged leave to viſit the ſtates of Dinarbas, who, with Nekayah, gladly acceded to his propoſal: his knowledge and his virtues made them revere him as a father.

Raſſelas concluded an alliance, offenſive and defenſive, with the ſultan; repaid the expences of the troops, and graced the officers with diſtinguiſhed marks of his favour.

Amalphis, honoured and beloved by his ſon and ſovereign, applied all his care to form the Abiſſinian army. Imlac was no leſs attentive to the inſtitutions of Raſſelas, for promoting learning in his dominions: both enjoyed the confidence of the monarch: but neither did Amalphis receive the memorials of the officers of the army, nor Imlac the dedications of the poets: every matter was firſt referred

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red to the emperor, who conſulted thoſe, whom he had appointed to be the heads of the ſeveral departments of the ſtate, before he gave his anſwer, but did not always decide according to their judgment.

Zilia never interfered in public buſineſs; her voice often directed eſtabliſhments of charity, and her taſte frequently decided on the protection to be given to genius.

Innocent gaiety, and rational amuſements, were introduced by her into the court of Abiſſinia; her dreſs was ſimple and elegant, and conſiſted of the manufactures of the country: ſhe diſtinguiſhed no woman as her favourite, but ſhewed peculiar regard to all thoſe whoſe conduct was exemplary, without affectation, and whoſe minds were well informed,

without

without vain pretenſions to a diſplay of learning. Her beneficence was extended to all, and if ſhe ſhewed any partiality, it was to the orphans and widows of thoſe who had ſerved their country in battle; for ſhe did not forget that ſhe was the daughter of Amalphis: ſhe knew the heartfelt miſery of that diſappointed hope and poverty, which honeſt pride forbids to own; the lot of many families, whoſe chiefs have bravely ſupported the honour of their prince and country.

CHAP. L.

VISIT TO THE HAPPY VALLEY.

BEFORE the departure of Dinarbas and Nekayah, Raſſelas and his friends made a viſit to the happy valley. The prince and his ſiſter wiſhed to review thoſe ſcenes, which had been to them the objects of ſatiety at one time, and of uneaſineſs at another; they returned to every ſpot which remembrance had dignified, and rejoiced to contemplate thoſe ſituations which were once irkſome to their imagination.

Raſſelas had only one brother left, a youth whoſe education he recommended to the care of Imlac: he freed the princeſſes, his ſiſters, from the confinement of

the

the valley, and gave them permiſſion either to remain there, or return with him to Gonthar. He commanded the maſſy gates that cloſed the entrance of the valley to be deſtroyed; the dancers, muſicians, and other profeſſors of arts, merely of amuſement, to be diſmiſſed with penſions, and liberty to be granted to all.

The prince, followed by his companions, led Zilia to the entrance of the cavern, through which he had firſt made his eſcape. "Conſider this cavity," ſaid he, "and think what muſt be the grateful tranſports that glow in my breaſt——; Nekayah! Imlac! Pekuah! is not our ſearch rewarded? Let us return thanks to Heaven for having inſpired us with that active deſire of knowledge, and contempt of indolence, that have bleſſed us with inſtruction, with friendſhip, and with love!

love! It is true that we have been ſingularly favoured by Providence; and few can expect, like us, to have their fondeſt wiſhes crowned with ſucceſs; but even when our proſpects were far different, our ſearch after happineſs had taught us reſignation: let us therefore warn others againſt viewing the world as a ſcene of inevitable miſery. Much is to be ſuffered in our journey through life; but conſcious virtue, active fortitude, the balm of ſympathy, and ſubmiſſion to the Divine Will, can ſupport us through the painful trial. With them every ſtation is the beſt; without them proſperity is a feveriſh dream, and pleaſure a poiſoned cup.

"Youth will vaniſh, health will decay, beauty fade, and ſtrength ſink into imbecility; but if we have enjoyed their advantages,

vantages, let us not ſay there is no good, becauſe the good in this world is not permanent: none but the guilty are excluded from at leaſt temporary happineſs; and if he whoſe imagination is lively, and whoſe heart glows with ſenſibility, is more ſubject than others to poignant grief and maddening diſappointment, ſurely he will confeſs that he has moments of ecſtacy and conſolatory reflection that repay him for all his ſufferings.

"Let us now return to the buſy ſcene of action where we are called, and endeavour, by the exerciſe of our ſeveral duties, to deſerve a continuation of the bleſſings which Providence has granted, and on the uſe of which depends all our preſent, all our future felicity."

FINIS.